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The
**Islamic
Review**

WOKING

ENGLAND

NOVEMBER 1950

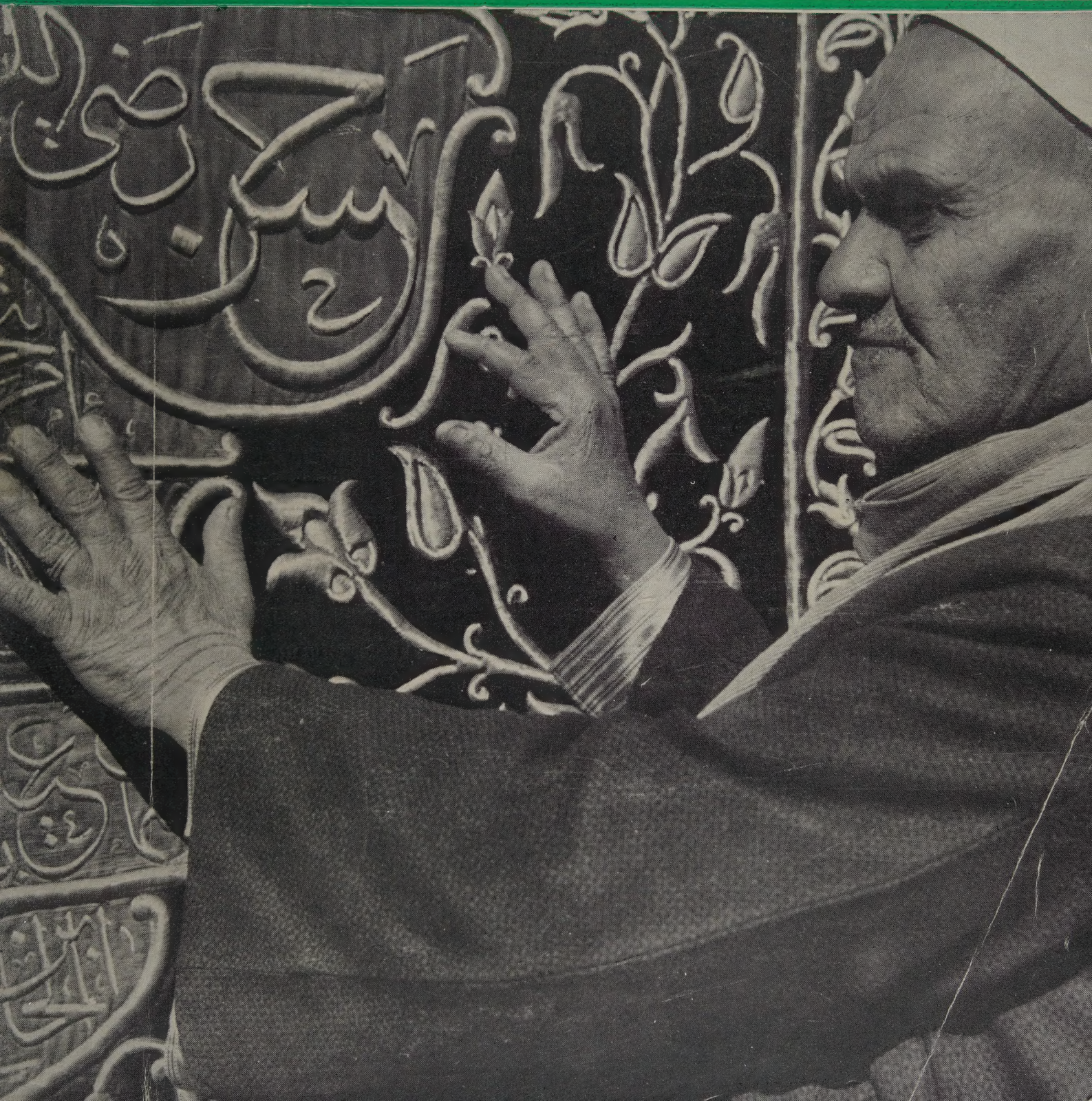
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ing political issues is analytical and informative. All opinions expressed are those of the individual writers and not those of *The Islamic Review*, or its publishers.

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The Cover

The picture on the cover is that of a part of the Black Covering which the Government of Egypt sends every year to Mecca to cover the walls of the building of the Ka'ba, the old Covering being removed just before the annual Pilgrimage to Mecca.

The decorative design on the Covering, made and embroidered entirely in Egypt, consists of some verses from the Holy Qur'an and floral patterns.

Every year an official ceremonious send-off is given to this offering by the Government of Egypt, when it charges the Leader of the Pilgrimage — *Amir al-Hajj* — to deliver it safely to the authorities in Sa'udi Arabia. The send-off is a festive occasion in Cairo. All Government offices and schools are closed in its honour.

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THE ISLAMIC REVIEW

NOVEMBER 1950

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُهُ وَنُصَلِّي عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَنُصَلِّي عَلَى النَّبِيِّينَ

"Muhammad is the Apostle of God and the Last of the Prophets .."

—THE HOLY QUR'AN 33:40

"There will be no Prophet after me."

—THE PROPHET MUHAMMAD

VOL. XXXVIII, No. 11

NOVEMBER 1950 C.E.

MUHARRAM

—SAFAR 1370 A.H.

Towards a Better Understanding Between the West and the World of Islam

The Foundations of Western Culture are Greco-Arab, not Greco-Latin

The causes of the distrust between the world of Islam and the West.

There is no doubt that one of the main causes of the present international instability lies in the misunderstanding between the West and the East, which recently, among other things, found expression in the vote of the United Nations. On the part of the West it takes the form of an unjust and tragically ridiculous prejudice that expresses itself in a deeply rooted dislike of all things Asiatic. This prejudice assumes various forms beginning with racial animosity — the Nazi racism was one of these forms — and religious antagonism and ending with the conviction that the West alone was the cradle and continues to be the home of all the cultural achievements of humanity. In other words, in the eyes of the majority of Europeans the West is identified with progress and culture while the East and particularly the Muslim religion is synonymous with everything backward and barbarian. Quite naturally such an attitude on the part of the West, though often hidden by the most humanitarian ideals, provokes a deep distrust among the Asiatic peoples, who identify the West with colonialism and imperialism. Thus we see that beside the economic and demographic causes the present international instability is also due to factors of a moral nature.

From this point of view it is extremely pleasant to greet the book of Mr. Max Vintéjoux entitled *Le Miracle Arabe* (Paris, 1950), which is calculated — at least to a considerable extent — to dissipate the prejudice in question. Written simply and clearly, accessible to all those who do not like the academic works — and they certainly constitute the majority — this book shows the enormous contribution of the peoples of Western Asia to universal culture.

Causes of prejudice.

Before dealing with the main subject it is worth mentioning how Mr. Vintéjoux analyses the causes of this prejudice. First of all, he attributes it, in France, to the programme of education in the schools: this programme entirely omits some of the most important periods in the evolution of the universal civilisation. Elsewhere he points out that if mediaeval history as taught in the schools seems so dark and obscure in comparison with the limpidity of "Greek Antiquity", it is because "our historians gave themselves a great deal of trouble to base it on the Western world, whereas to every impartial observer it was obviously based on the Near East". And a little further: "...our manuals pass directly from the epoch of Constantine the Great to that of the Crusades, thus jumping over eight centuries of history". It is not surprising that Mr. Vintéjoux feels ashamed of certain of his compatriots who, though occupying very high posts in the political life, betray the ignorance of the most fundamental facts of human history. The observations of Mr. Vintéjoux could be extended to include all the Western countries.

In the first chapter Mr. Vintéjoux tries to reduce to the exact proportions the contribution brought by the Romans to the universal culture. An average European boasts of being the descendant of the Greco-Roman culture. Though giving all possible praise to the rôle played in this domain by the Greeks, Mr. Vintéjoux points out the insignificant and almost non-existent contribution of the Romans from this point of view. Unfortunately Mr. Vintéjoux omitted to say that the Romans left a lasting imprint on European culture, but we are not sure if it was a

beneficent one: as is well known they exercised a great influence on the formation of private law in the majority of European nations. Thus it was not the moral principles of Christianity but the legal system of a pagan and *par excellence* conquering people which served as a model for the legislations and social systems of the majority of European nations.

Concerning the contribution of the Greeks to the universal culture, it is necessary to remember that the Greek culture was far from being concentrated in Greece proper, i.e., in the Balkan peninsula and in the Greek archipelago, but after the conquests of Alexander it spread as far as the Ganges. Consequently, if not in its essence, at least through its territorial expansion, the Greek culture was not European but mainly Asiatic.

As the Romans showed themselves incapable of continuing the traditions of the Greek culture, this rôle devolved upon the Persians, the Hindus and, above all, upon the Arabs.

The cultural rôle of the Persians before the birth of Islam was rather limited: beside the adoption of the Greek culture — and it is worth remembering that the language of Homer was during six centuries the official language of the Persian Empire — this rôle consisted chiefly in the hospitality generously granted to the Greek scholars who were obliged to escape from Byzantium because of the religious persecutions.

Arabs are the true successors of the Greeks.

But what is still less known among the general public is the history of the civilization of India. This civilization had already reached a very high level in the time of the Gupta Empire (318-480 C.E.) and was able to produce a scientist like Arya-Batha (born 476 C.E.).

Thus one sees that about the middle of the first millennium of the Christian era it was not the West but the East which continued the cultural traditions of the Greeks. These traditions were further continued and amplified by the Arabs — the rôle for which they were able to prepare themselves owing to their direct contact with the civilised peoples.

After speaking of the political expansion of the Arabs since the death of the Prophet Muhammad, Mr. Vintéjoux devotes the greatest part of his book (124 pages for 195 of the total) to their cultural achievements. It is impossible here to give even a slight idea of this part of his book, which in itself constitutes a summary. We prefer to specify simply that in the accomplishment of their task the Arabs revealed themselves the worthy successors of the peoples who preceded them in this domain, especially of the Greeks. Their cultural achievements consisted in the fact that they were the true successors of the Greeks, and after enormously enriching the inheritance of these latter transmitted it to Western Europe. In all domains of science — mathematics, chemistry, physics, geography, architecture, they achieved considerable progress at a time when other peoples were producing almost nothing. Mr. Vintéjoux describes this as follows: "...Excepting some works written in Sanskrit and perhaps two or three in Latin, all scientific treatises of any value in the Middle Ages were produced in the Arabic language".

In order to define in a more precise manner the contribution of the Arabs to universal culture, Mr. Vintéjoux compares them with the

Greeks and places them on the same level. He calls the cultural achievements of the Arabs "the Arab Miracle", as he calls the Greek achievements "the Greek Miracle". If the epoch of antiquity may be called "Greek", Mr. Vintéjoux does not hesitate to call the period of the Middle Ages "Arab".

On our side we should like to emphasize how inexact is the assertion which pretends that universal culture has a two-fold base — Greek and Latin. Since no one questions the Greek part of this base and the rôle of the Romans was insignificant, it is just to call it "Greco-Arab".

By the Light of the Qur'an and the Hadith

The Cultivating of Human Faculties

By S. M. TUFAIL, M.A.

"In Islam art, literature, philosophy, psychology, science, and all branches of learning, revolve round one object and serve one purpose — the purpose of fulfilment of the Divine Will. They have no separate value of their own. They must be subservient to the welfare of humanity"

The two bases of the development of the human personality.

The cultivation of human faculties is to make a man all that he is capable of being. But it must be a harmonious blending of various aspects of human nature. One should be gentle but not weak, cautious but not fearful, resolute not obstinate, energetic not violent, ambitious not ruthless, modest not timid. Love should not be changed into lust, courage into recklessness, respect into servility, contemplation into brooding. Individual freedom is good but not anarchy; earnestness is good but not eccentricity. The human personality must be developed as a harmonious whole, but the welfare of a distinct individuality must be in accordance with the welfare of society; with the welfare of mankind.

The development of an individual personality and the development of human life as a whole should be the object of an ideal society. According to Islam this development is effected under the guidance of Divine law, under the guidance of the Holy Qur'an and the sacred practice of the Prophet Muhammad.

Faith in God and good conduct, these are the two springs of Muslim culture. The Holy Qur'an lays great stress on them.

On *faith*, because "much knowledge of things divine escapes us through want of faith". Philosophy may tell us what is evil but the will to shun it springs from faith.

On *good conduct*, because faith apart from good conduct is barren.

This moral tone of the Holy Qur'an is the basis of development of the human faculties. Below we note a few aspects of it. In the words of the Holy Qur'an:

"God loves the righteous, the patient, the just, the doer of good; He hates the treacherous, the extravagant, the proud, the arrogant boaster, the mischief-monger, the transgressor of limits." Again, the Muslims are enjoined "to turn aside evil with what is better." "They must be maintainers of justice, bearers of witness for God's sake, though it may be against their own selves or their parents or their near relatives, rich or poor alike" (4:135). They "must not conceal testimony and whoever conceals it is surely sinful" (*c.f.*, v. 106).

"And help one another in virtue and piety, and do not help one another in sin and transgression" (5:2).

"Lo, God enjoins justice and kindness and giving to kinsfolk, and forbids lewdness and abomination and wickedness" (30:19).

"Surely God is with those who guard against evil and those who do good (to others)" (91:121).

Evil and good have their absolute values in Islam.

This aspect of Islam is universal in its spirit. Islam is far above narrow, hide-bound nationalism. Evil and good have their own absolute values in Islam. Contrary is the attitude of the followers of other *isms*. If the worldly interests of a nation are at stake, anything may be considered good, however evil it may otherwise be. These nations subordinate morality to the interests

of their national struggle. Their theories rest on unlimited power, on force and violence, not on law and order.

One such leader of the modern world was asked by his friend whether he cared for any moral principles. He asked: "Who told you, friend, that I had principles or believed in morality?" On another occasion he said: "Get rid of your prejudices. Do not worry about rights and wrongs."

What a contrast these utterances make with the sayings and practice of the Prophet Muhammad and his Companions. "He is not of us," declared the Prophet, "who sides with his tribe in aggression, and he is not of us who calls others to help him in tyranny, and he is not of us who dies while assisting his tribe in injustice."

He is again reported to have said: "Help your Muslim brother when he is doing right and when he is doing wrong."

His Companions were astonished at this: "What! should we help him when he is doing wrong?"

"Yes," was the reply, "especially when he is doing wrong. Drag back his hand."

The first successor of the Prophet Muhammad, Abu Bakr, declared:

"My fellow men, I have been elected as your *Khalifa*, but I claim no superiority over you. The strongest among you is the weakest with me, until I get the rights of others from him if they have been encroached upon in the least, and the weakest among you is the strongest with me until I get all his rights. My brothers, I have to obey the law as you have, and I cannot impose upon you any new law. I need all your advice and all your help. If I act rightly then lend me your support. If I commit any mistake, correct me."

To a Muslim, religion holds supreme in all spheres of human activity. It is thus that the cultivation of human faculties under Islam is beneficial to the whole of mankind.

In Islam art, literature, philosophy, psychology, science, and all branches of learning, revolve round one object and serve one purpose — the purpose of fulfilment of the Divine Will. They have no separate value of their own. They must be subservient to the welfare of humanity.

In Muslim society a man or woman of licentious habits is not tolerated. There is no room for sensual exciting activities in Islam. Gambling, alcoholic drinks are strictly prohibited.

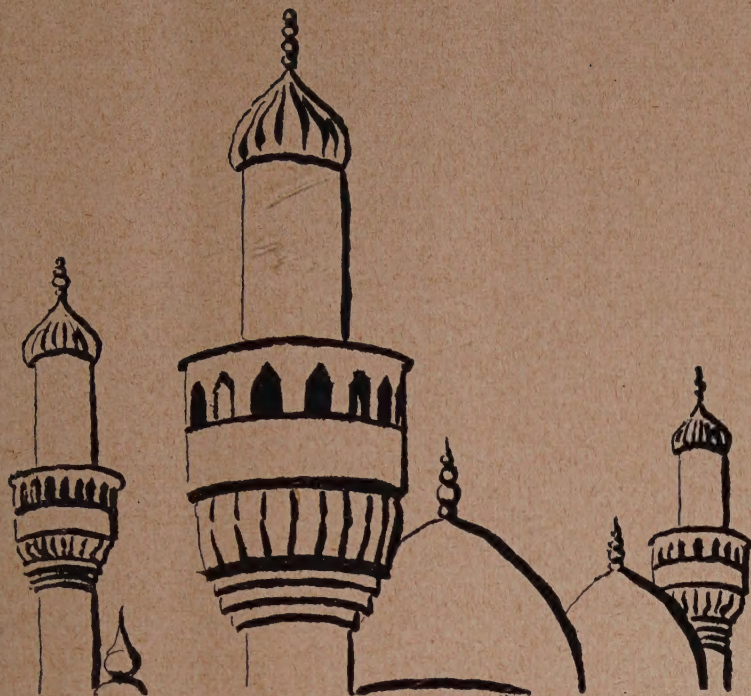
Equal opportunities are offered to all to rise to their natural greatness, though not at the expense of others. In the Islamic State everybody must work.

"Surely We have created man to struggle with difficulties" (The Qur'an, 20:4).

"And exalted is the reward of the labourer" (3:135).

"Surely, nothing is for man except his labour" (52:39).

"Never has anyone eaten a better thing than when he eats of the work of his own hands" (al-Bukhari's *Collection*).



A STUDY OF MUSLIM CONQUESTS DURING THE EARLY CALIPHATE AND THE ATTITUDE OF CALIPH 'UMAR (Died Muharram 1, 24 A.H. – November 7, 644 C.E.) TOWARDS THEM

By MUHAMMAD 'ALI, M.A., LL.B.

"Early Muslims knew too well that a nation devoted to the worship of mammon, in the long run, becomes bankrupt in high morals. Many a time the Caliph 'Umar, when war-spoils were brought before him, expressed his sorrow. In the wake of these worldly riches, he was afraid, might come their concomitants, ease and jealousy. Neither the fabulous wealth of the two richest empires, nor the heaps of other things that fell into the hands of Muslims as fair prize of war, made the faintest impression on 'Umar. In the midst of all these appurtenances of luxury that would have dazzled the eyes of any mortal he had, within his bosom, the same old heart which the Prophet had filled with the love of God, while without him, on his person, he had the same coarse, patched-up costume of the days of need and poverty. Such was this Caliph, Emperor of Islam, 'Umar the Great, conqueror of three kingdoms"

Objections of non-Muslim critics against early Muslim conquests.

If the policy of the early Caliphs, as is asserted by Muslims, was to fortify their frontiers, to restrict them to exclusively Arab-populated parts and not to conquer foreign lands, why were Persia and Syria, nay, even Egypt, subjugated and annexed to the empire of Islam? Was it not clearly the passion of conquest that carried the crescent far and wide? Non-Muslim historians have made much of this circumstance, and without giving a thought to the real cause, have put these expeditions down to the territorial and loot lust of Muslims, supplemented by a fanatic zeal for proselytism. The objection, as we will presently show, is due to ignorance of real facts. It will be seen, on the other hand, that the Muslims did all they could to avert war, and were only driven into it by the repeated attacks of the Persians and the Romans.

To begin with, it must be pointed out that early historians of Islam do not record anything like a detailed narrative of an episode. These works are mostly the productions of a later period when the empire of Islam had already spread over a goodly portion of the populated globe. Brought up in the lap of national prosperity and splendour, the vision of those historians seems to have been engrossed by that dazzling splendour all around. The question what troubles their forefathers, the builders of that empire, experienced at the hands of the neighbouring countries was simply barred out of their mental camera by this all-comprehensive national grandeur. Perhaps their mental vision, being the product of the most glorious of environments, was incapable of turning to the other side of the picture. That their

forefathers could have been despised and constantly worried by Persians and Syrians, they simply could not imagine in the midst of changed conditions when the banner of Islam proudly waved over a vast portion of the globe. Hence it is that these historians are silent on the causes that prompted the early Muslims to these wars. All they tell us is that such and such a battle was fought with such and such a result, without saying why and how were these hostilities started. If the details of these events were preserved, they might have helped modern critics in unravelling the mass of narration and tracing the root causes. Nevertheless, here and there, one does come across just a stray clue which serves as a ray of light in an otherwise dark situation. Take, for instance, the words of 'Umar spoken after the conquest of Mesopotamia and recorded by all historians, "I wish between ourselves and Persia there were a mountain of fire." Sir William Muir records in his *The Caliphate* that when a certain general, Ziyad, after the conquest of Mesopotamia, asked 'Umar's permission to advance to Khurasan in pursuit of the Persian forces, 'Umar forbade him, saying: "I desire that between Mesopotamia and the countries beyond, the hills shall be a barrier so that the Persians shall not be able to get at us, nor we at them. The plain of al-'Iraq sufficeth for our wants. I would rather the safety of my people than thousands of spoil and further conquest." Commenting on this, the Christian historian observes: "The thought of a world-wide mission was yet in embryo; obligation to enforce Islam by a universal crusade had not yet dawned upon the Muslim mind." This is a clear admission that Islam is free of the charge of being spread at the point of the sword till at least the time of 'Umar.

A view of the shrine of the Prophet Muhammad at Medina, Sa'udi Arabia

It is in this shrine that Caliph 'Umar the Great (died Muharram I, 24 A.H.—November 7, 644 C.E.) was buried next to the Prophet Muhammad



The safety of Arabia was the sole motive of the Early Caliphate wars.

It is noteworthy that the words of 'Umar quoted above pertain to the year 16 A.H. (637 C.E.) when Syria and Mesopotamia had both been conquered. Thus, at least till the conquest of Iraq and Syria, the alleged passion for converting people at the point of the sword had not seized the Muslim mind. This should conclusively establish at least this much, that during the reign of Abu Bakr when these expeditions were launched, and subsequently, for three years during 'Umar's reign, when these countries were subjugated, the causes of warfare were not

religious but political. The words of 'Umar leave no room for doubt that national defence was the only motive underlying these conquests. "I would rather the safety of my people than thousands of spoil and further conquest," he said. Thus the idea was neither the propagation of Islam nor territorial conquest, nor the lust of spoils. "Safety of my people," was the sole motive. 'Umar's words exonerate not only 'Umar himself from the baseless charge, but they also clear Abu Bakr of all base motives that spite has imputed to him. For, 'Umar was the chief adviser of Abu Bakr, and nothing of importance was done without his consultation. It is thus obvious that from the very day

that these campaigns were started, the Muslims were prompted by no other consideration than their own safety.

That the safety of Arabia was the sole consideration of 'Umar is also shown by the words which he uttered after the conquest of Persia. Announcing the happy news of the Persian conquest, the Caliph made an impressive speech in the course of which he observed: "Now the Persians will not be able to injure Islam." Thus the only idea was to protect the infant State of Islam from injury by the neighbouring empires, and this, in fact, furnishes the master-key to find out the causes of all the battles. Self-defence had driven Muslims now as in the life-time of the Prophet to unsheathe the sword. With this object alone were these wars undertaken by Abu Bakr and with the same purpose were they continued by 'Umar, and no sooner was that object realised than the sword was sheathed. If, as alleged, territorial extension were the end, why at all did they stop short at Persia? The campaign should rather have been carried on with greater zeal now that the Muslims commanded far greater strength and resources. But that was never the goal. Self-preservation was the only motive and as soon as the forces which wanted to annihilate Islam were crushed, there was an end to these wars.

Persia and Rome, incensed by their defeats, burnt with the passion to crush Islam.

Such relics of those times preserved in the pages of history, though stray and scanty, furnish a proof positive of the accuracy of our contention. Even in the absence of these, a mere common-sense view of the working of human nature should have led us to the same conclusion. There is no doubt about the fact that at the very outset when Islam took a firm footing in the soil of Arabia, Persia and Syria viewed this rising power in their neighbourhood with jealousy and alarm. From that very time these powers were anxious to crush the young power and subjugate Arabia. Persia openly sent reinforcements to the rebels of Bahrain. From 'Iraq, the country under the sway of Persia, arose Sajah, with pretensions to prophethood, and marched to attack the capital of Islam. This could not be done without the instigation of Persia, the ruling power of 'Iraq. These were small beginnings, but, later on, when in direct hostilities, Persia met with reverses at the hands of the Muslims, it was but natural that it should have imported into the conflict all the fury of a wounded pride. It was the depth of ignominy for a mighty power, as Persia undoubtedly was, to be defeated by an upstart power on which it looked down with contempt. Passion of conquest was thus supplemented by passion of revenge, and this gained in fury with every fresh defeat the Muslims inflicted on it. If in the beginning there was any wavering in the mind of Persia as regards the conquest of Arabia, its own successive defeats and loss of territory now made it a matter of necessity, and the whole country was now burning with this one passion — *viz.*, to crush Islam. This is plain psychology. This was exactly how events in the Prophet's life shaped themselves. While at Mecca, the progress of Islam excited jealousy, and the result was severe persecution. When he emigrated to Medina, the rapid success of his cause there kindled the jealousy of the Meccans all the more, and this impelled them to attack Medina. The defeat of Badr, however, inflicted a deep wound on their sense of pride, and the flames of jealousy were now intermingled with those of revenge. They returned to attack with a yet greater force, but failure at the field of Uhud proved another humiliation to them. This inflamed them to the highest pitch of passion, and with the fullest possible force that they could muster, they returned once more to give a crushing blow to the Muslims. The history of the Persian and Syrian wars was only a repetition of the war in Arabia. In the beginning, the Persians and the Romans considered it beneath their dignity to come out seriously in battle

array against the Muslims. They only instigated and helped the border tribes against them, or sent a battalion just to teach the naughty youngster a lesson. With every fresh defeat, however, their passion of revenge grew in intensity, and in proportion as this passion gained in fury, they put in greater numbers into the field. Now they were out in all earnest to turn the Muslims out of their land and to conquer Arabia and crush Islam. And they made no secret of it. In the year 14 A.H. (635 C.E.), when Rustam, the famous Persian general, came out for battle on the field of Qadisiyya, this is how he loudly swaggered: "The whole of Arabia will I smash." It shows what the ambition of Persia was. Not the expulsion of Muslims from Persia, but the destruction of Arabia — this was the passion that kindled their bosoms. This exactly was the case with the Roman Empire of Syria. As further events did show, a number of times the Muslims sent envoys to the enemy, expressing their anxiety for the cessation of hostilities, the adjustment of frontiers and restoration of peace. But every time they were met with a contemptuous refusal. War was thus actually forced on them and there was no running away from it.

Reasons underlying the great victories of 'Umar's reign.

Of the glorious achievements of 'Umar, what strikes one as the most conspicuous are the great conquests of Islam. That such a vast territory should have been subjugated within the brief space of ten years, is by itself a wonderful phenomenon, the more so when it is borne in mind that hostilities were started at one and the same time against two most mighty empires, each possessed of power enough to trample Arabia under foot in days. But one's wonder knows no bounds when one beholds that on no field did the Muslim army exceed forty thousand whereas the enemy at times put into the field as large an army as two hundred and fifty thousand strong. Of equipment, the Arabs had not a hundredth part of what those empires possessed. The enemy, long used to warfare, had a good military organization, whereas the Arabs had never before seen rallies so vast, nor had they ever experienced warfare abroad. In military training, the Arabs were as deficient as their opponents were skilled in it. Then the battles were fought not in Arabia, but on the enemy's ground, where they had, besides abundant supplies, well-fortified castles. Notwithstanding all the odds being on the enemy's side, what a wonder that except at Jast, not once were the Muslims defeated! European historians have assigned only two reasons for this: firstly, that the Persian and Roman Empires had considerably degenerated, and secondly that the prospect of spoils, rather of loot as they put it, had roused the martial spirits of the Muslims.

The weakening of the Roman and Persian Empires not mainly responsible for the conquests of Muslims.

That the empires of Persia and Rome were at the time undergoing a process of decay, though true to a certain extent, does in no way explain the conquests of Islam. They had undoubtedly lost much of their original power and glory. Their civilizations were things of the past and by mutual warfare they had greatly undermined each other's power. But when all this has been said, the question still remains, were they too weak for Arabia? Certainly not. The Arabs were too insignificant compared to them even in this fallen state. Parts of Arabia were actually under their sway — the northern part under the Caesar and the eastern under the Chosroes. The Arabs had such terror of them that even in parts other than their possessions, they freely indulged in whatever they pleased. Furthermore, the war was caused by the transgression of these two powers on the frontier. They were obviously conscious of their strength. If they were really weak, as alleged, their weakness should have manifested itself at least in some outward sign. They should

have been unable to put enough of forces in the field or the soldiers should have been ill-equipped. But history tells a different tale. They brought twice, thrice, nay even five times as large armies as the Muslims did. Of equipment, too, their soldiers had abundant, offensive as well as defensive. Their common soldiers were from head to foot clad in iron. Thus notwithstanding their comparative downfall from their original glory, either of these two empires was still far too formidable for Arabia. Before their combined forces, however, Arabia was absolutely insignificant, and the hostilities were, in a way, against their combined forces, inasmuch as they were carried on simultaneously against each.

False charge of love of loot — the loot of the 20th century civilized nations.

In their second explanation of these conquests of Islam, European historians seem to reflect the modern mentality of their own lands, but they have overlooked one most important factor in all expeditions for purposes of loot. Such expeditions are invariably undertaken by the strong against the weak and not *vice versa*. It is a law of physical nature and as such insusceptible of change. Why, does it not work just the same in this twentieth century? Do not the strong nations of Europe dominate over the weaker nations of the world under our own eyes exploiting all the resources of their soil for their own aggrandizement? What is this but a more refined and hence less palpable form of loot? Such is this immutable law of physical nature. But, on the contrary, the history of mankind presents not one instance where a weak nation might have got up against a strong one with a view of robbing it. All robbers take good care to see that their victim is not their superior in strength. No robbers would run the risk of waylaying a well-equipped army, knowing it to be so. Then there is another consideration which makes this explanation untenable. Love of money invariably begets love of life. People out for loot are incapable of any feats of valour such as were displayed by the Muslims. Their foremost consideration is not to compromise

their own safety in any way. The reckless courage with which the Muslims fought the foe in these wars, regardless of life and death, should convince any fair-minded man, that sordid love of loot could not inspire such invincible courage. Undoubtedly, these men must have been inspired by a far nobler passion which made them oblivious of all personal considerations. To take up arms against Persia and Rome was, humanly speaking, to run into the very jaws of death, and no band of mere robbers could possibly think of it. It must have been something far higher that banished all fear of death from the hearts of Muslims. It was their high sense of duty.

Strength of character of the Muslim soldiers.

It is undoubtedly true that these conquests brought the Muslims immense wealth, and of this wealth they gladly availed themselves. But the fact remains that their hearts were free of all attachment to riches. The one dominating passion of the love of God had elevated them far above all worldly attractions. Not that they were a race of hermits who would have nothing to do with the world and all the good things of this life. They lived this life and lived it in the fullest measure. They looked upon wealth as one of the gifts of God and appreciated it. But they never put their hearts in it. They knew too well that a nation devoted to the worship of mammon, in the long run, becomes bankrupt in high morals. Many a time the Caliph 'Umar, when war-spoils were brought before him, expressed his sorrow. In the wake of these worldly riches, he was afraid, might come their concomitants, ease and jealousy. Neither the fabulous wealth of the two richest empires, nor the heaps of other things that fell into the hands of Muslims as fair prize of war, made the faintest impression on 'Umar. In the midst of all these appurtenances of luxury that would have dazzled the eyes of any mortal he had, within his bosom, the same old heart which the Prophet had filled with the love of God, while without him, on his person, he had the same coarse, patched-up costume of the days of need and poverty. Such was this Caliph, Emperor of Islam, 'Umar the Great, conqueror of three kingdoms.

THE PROBLEMS OF OUR TIMES AND THEIR SOLUTION

By S. N. BAKER

“Those who believe in, and make endeavour for, the achievement of progress of humanity in this way, are considered by the Holy Qur'an as members of one community — namely Muslims. On the other hand, those who thwart humanity in its progress or believe in confining it to a particular group, the Qur'an treats them as of the opposite camp, or non-Muslims. Apart from this distinction, the Qur'an recognizes no other distinction between man and man”

The lead of the West and the East.

We are living in an Atomic Age where everything around us seems to move with such speed and rapidity that an average human being finds himself completely baffled and stupefied by the very momentum which seems to impel him and almost carries him bodily off his feet into a whirlpool of confusion. Stunned by its own mad rush and dazzled by its wonderful and awe-inspiring scientific discoveries, this world is blindly and merrily speeding along it knows not into what abysmal and suicidal chasm. It gives us no time to pause and think out the why and the wherefore of this mad activity or the whither of its destiny.

Out of this rather fecund Mother Earth, problems seem to take birth almost every moment, and before a solution can be worked out we find ourselves presented with further problems born of the very methods which, to our fond imagination, were to provide the answer. Thus, this “Churning Mill” or the

“Whirlpool of Life” is constantly bringing us face to face with problems of superlative complexity and magnitude which seem to defy our ingenuity to find a solution, and we just keep rolling along with those problems.

We are sanguine that such a state of affairs demands a proper analysis of the nature as well as the causes of our problems and the working out of a comprehensive solution. In this short essay I am going to attempt this.

The whole world to-day is being led willy-nilly by what is popularly known as Western civilization — or in other words the civilization where Matter has become the Master of Man. Even the Communist world, whose philosophy is based on a reaction to the Capitalist West, is essentially wedded to the same basic materialism. The Oriental East is just waking up from its centuries of stupor wrought by the opiate of a dead, perverted and dogmatic ritualism and false notions of renunciation. In his state of drowsiness, the Oriental, though

half-heartedly spurning and turning his nose up at the materialism of the West, has somewhat willingly allowed himself to be lapped up and churned about in this same mad whirlpool where the West is the leader and he is the last of the silly goats to be led.

We need not fire a broadside against the phenomenal achievements of mankind in the field of material science, nor should we lead a crusade against the attainment of things material which go to make our life somewhat more pleasant than it would otherwise be. The fault, as will presently be explained, does not lie with the quest of things material but with the concept of human relations in the context of this craze for material advancement.

Western thinkers on the failure of Western civilization.

The leaders of the world to-day, whether we choose to acknowledge the fact or not, are the leaders of this same material Western civilization. When an Oriental who has just woken up from his slumber and, though having cast off his physical shackles, looks to all intents and purposes somewhat puzzled about the waking and kicking world around him, gets up to criticise the Occidental leading civilization, he is likely **not** to be taken too seriously. Therefore my readers will perhaps bear with me awhile if I tell them what some of the most prominent thinkers of the same Occidental civilization have themselves to say.

René Guenon (French thinker) in his latest book, *The Crisis of the Modern World*, says:

"Modern civilization has gone downwards step by step until it has ended by sinking to the level of the lowest elements in man and aiming at little more than satisfaction of the needs inherent in the material side of his nature, an aim which is in any case quite illusory as it constantly creates more artificial needs than it can satisfy. The ideal of the modern world is the human animal who has developed his muscular strength to the highest pitch; its heroes are the athletes even though they be mere brutes. In any case it is the laws of matter that are called up into play and that inexorably destroy him who has aspired to dominate them without raising himself above matter. Those who unchain the brute forces of matter will perish, crushed by the same forces of which they will no longer be masters; once having imprudently set them in motion they cannot hope to hold their fatal course indefinitely in check. It is the West that is threatening to submerge and drag down the whole of mankind in the whirlpool of its own confused activities."

Lord Snell in his famous book *The New World* says:

"In the annals of mankind no more fateful choice has ever had to be made. Civilization stands at the crossroads of fate and a wrong turning may imperil or even destroy it. There have been previous emergencies in the long history of mankind but the present crisis is not only wider in scope and deeper in meaning than were those of the past — it is more baffling and complex. The crises of the past were restricted to well-defined and limited areas, and they were concerned with measurable and concrete issues. Wars were fought for specific ends — for markets, for raw materials and for strategical advantages. They were wars for dynastic and material ends. The recent war arose out of something more deeply entrenched in the soul of man — racial pride, lust for domination of a self-appointed *berrenvolk* and a false philosophy of the State. Humanity is tortured and terrified by the work of its own hands — the mechanical devices which it has invented but which it has not learnt to control."

Aldous Huxley in his *Science, Liberty and Peace*, London, 1947, says:

"There has never been a time when too much power did not corrupt its possessors and there is absolutely no reason to suppose that in this respect the future behaviour of human beings will be in any way different from their behaviour in the past and at the present time."

These are the unmistakable shrieks indicative of their admission of the failure of their own civilization which we hear from the leading lights of those who are supposed to-day to be guiding the destiny of this world and humanity.

The lesson of Communism.

About the details of the Communist experiment very little is known to the outside world because of the Iron Curtain. In any case the experiment has only recently been started and its results have yet to take shape and be discovered. The Marxist philosophy, however, is well known. Judged in the light of the Science of Historical Cause and Effect, it has little to inspire confidence in the outcome of an experiment based on itself alone. The reason is not far to seek. The aim of this philosophy is to achieve for the underdog a uniform measure of satisfaction for his primeval needs, namely, food, clothing and shelter, and then comes the dead end. It has no higher values to offer beyond filling the stomach and the provision of plumage and a nest. In theory, it offers to bring about a certain amount of uniformity on the animal level for the *homo sapiens*, and the question is: what then? And why should this uniformity be at all achieved? The Marxist philosophy provides no answer to these fundamental questions. This religion (and a religion it is) has apparently static ends in view and no sooner are those static ends achieved than it must come to a halt, unless it has something more in it than is known. Anything that comes to a halt in this dynamic universe must fall headlong and perish. This is the fundamental lesson of History as a Science.

This century, which has not yet run half its course, has already witnessed two of the most horribly convulsive wars in human history, and in between there have been periods of complete absence of peace. Hardly have the flames of the last war abated in their fury when the clouds have started to rumble again with the promise of a third war.

Man has become mortally afraid of man.

That humanity is in actual fact afflicted with a terrible disease is obvious enough. Mankind has become a very sick patient indeed and seems almost to be heading for suicide as an escape from what 'Omar Khayyam calls "the memory of this impertinence". Such a state of psycho-neurosis must quickly be subjected to an expert analysis, so as to discover the root cause of the trouble and the problems arising therefrom.

The root cause of this malady and its resulting problems is what the psychologist calls the "Fear Complexes", which are synonymous with "Satan" and *Iblis* (the personal name of Satan in the Qur'an) in religious parlance. Man has become mortally afraid of Man — nay even afraid of himself and his own handiwork; and these "fear complexes" are engendered by that demon called Individualism, and its culmination in the hydra-headed monster known as Nationalism.

This false god has created in us the fundamentally false concepts that we are the physico-biological products of blind nature; that human beings come into existence as individuals separated from each other and possessing nothing in common except the apparent physical needs of food, clothing and shelter on an animal level; that each individual lives according to the physical laws and perishes in due course. While he lives, the

so-called instinct of self-preservation forms the guiding principle of his gregarious existence. The law of the jungle, namely, the survival of the fittest, is the only law worth bothering about. Like some animals, he forms himself into groups as a result of the feelings of fear and want of security. These extraneous factors yoke individuals together, be it in the form of a tribe, a nation or a group of nations. They remain yoked together for so long as these artificial and extraneous influences continue to operate with a certain amount of intensity of feeling and emotion resulting therefrom. In his inner self no individual feels anything common between himself and another individual or a nation between itself and another nation.

Hence, both the individual and the nation who have the strength and the means of successfully cutting the throat of another individual or nation for the satiation of their own unbridled desires and consequent needs, easily find ample justification for doing so with impunity. The concept of liberty becomes warped into that of licence, where might provides the right to rape and plunder.

The part played by nationalism in bringing about the last two wars.

Let us see what the leaders of world thought have to say in this context.

Adam-de-Hegedus in his book *The State of the World* (published 1946) says :

"No matter how confused the issue is, both wars were mainly caused by nationalism, which in our time still remains the greatest political force. At the bottom of these two wars, there was the same anarchic division of the world into sovereign independent nation states, which by their very nature are forced to compete and conflict with each other and are unable to create a mutually healthy economic organization. The worst feature of this situation is not so much the recurrence of war as the absence of peace. Nationalism is the greatest total evil in world history because other evils of the past could never have been described as 'universal' or as 'total'. It is indeed easy to come to the conclusion that the patriot, no matter how true a patriot he is, is the worst enemy of progress and the greatest traitor to the cause of the world."

The above quotation from Hegedus finds further support from Frederick Hertz, who, in his book, *Nationality in History and Politics*, remarks :

"Common hate is one of the most frequently effective factors in making and uniting a nation, and history indeed shows that almost all nations have been born out of great wars and through a long and violent antagonism to other nations."

Huxley in *Science, Liberty and Peace* develops it further in these words :

"'Nationality,' wrote Lord Acton in 1862, 'does not aim either at liberty or prosperity, both of which it sacrifices to the imperative necessity of making the nation the mould and measure of the state. Its course will be marked with material as well as moral ruin.' Acton's prophecy is in the terrible process of fulfilment. The material havoc wrought by applied science in the service of nationalism is such that it will take a generation to repair the damage . . . and these, of course, are not the only gifts of the nationalism which we have set up as our idolatrous religion. The world is parcelled out into some fifty odd administrative units calling themselves nations. In each of these nations there is a state religion — namely, the worship of the nation regarded as the supreme value, or god. To be the wor-

shipper of one of the fifty odd national molochs is necessarily and automatically to be a crusader against the worshippers of all the other national molochs. Nationalism leads to moral ruin because it denies universality ; denies the value of the human being as a human being ; and because at the same time it affirms exclusiveness ; encourages vanity, pride and self-satisfaction ; stimulates hatred and proclaims the necessity and rightness of war. This is the religion of nationalism which in the words of Dean Inge : 'Is far more dangerous than no religion at all' (*The Fall of the Idols*, London, 1944). Because of the fact that a man without any religion has at least some regard for the recognized laws of society, but in a world divided by nations, no morality of any kind can find a place in international contacts. In Lord Grey's language to Princess Lieven : 'I am a great lover of morality, public and private, but the intercourse of nations cannot be strictly regulated by that rule.'

We see, therefore, that in the conflict of nations, good men, or morality, is simply another name for eunuchs and imbecility in the dictionaries of the forces that be. Walpole says : "No great country was ever saved by good men because good men will not go to the length that may be necessary."

Individual freedom and Society.

Nationalism is another name for magnified individualism. Just like the unbridled and unregulated satiation of individual desires cannot be achieved except at the cost of the life blood of other individuals, so it is with nations, who, to attain their relative greatness unleash the forces of nature for the purpose of cutting the throats of other nations and thus quenching their thirst for blood and achieving for the time being so-called greatness — a relative and meaningless term.

We talk of individual freedom. This freedom cannot be synonymous with licence to do whatever an individual may desire. If this were so the result would be complete anarchy. For the society to exist we must regulate and bridle an individual's desires into a state of balance and equilibrium so that the freedom or liberty of one individual does not fetter or derogate from the freedom and liberty of another individual. Then and then alone can society continue to exist. Similarly, with nations, the same law must apply so that the liberty or freedom of one group of individuals, namely the nation, must not fetter or derogate from the liberty or freedom of another group of individuals — another nation. This regulation or curbing of an individual's or a nation's unfettered desires does not mean the complete annihilation of those desires or needs — because that will be tantamount to their negation or death, but only to the extent of a balanced system of control without asphyxiation.

We see now that our problems mainly arise out of an unbalanced and unhinged system in which we are being flung about in various directions terrified of each other. This multi-directional steed called civilization is flying about uncontrolled and unbridled regardless of direction, "wandering," in the words of Professor Joad, "aimlessly along the road of life without knowing whither we are travelling or why we travel at all. We are without creed or code, standards or values."

Is Internationalism the answer to our problems ?

The search, therefore, for a solution for these problems began, and the answer which was flung back at this anguished world was "Internationalism".

The heralds of our civilization sounded their bugles and proclaimed to the world with confidence : "This way, gentlemen, lies the road to regain the paradise lost." A little while later, the same heralds were giving us the grim warning : "We see an infernal abyss ahead : beware, gentlemen !"

In retrospect, they proclaimed that the first World War of this century was fought so that the world may be made safe for democracy and the angel of peace was seen ushering in the crippled female called the League of Nations. But "the League of Nations," according to H. L. Mencken in his *Treatise on Right and Wrong* (1934), "began to disintegrate as soon as its real purpose was detected, which was almost immediately after its organization. Despite all the romantic claptrap of the mountebanks who organized it, it was actually set up to safeguard for the victors the spoils of the World War I, and no sooner did it begin to function than those victors were at odds among themselves seeking to hoodwink and damage one another".

This is indicative of the intentions of those who "made the year 1919 supreme in the history of human inefficiency". Apart from the intentions, the seeds of its failure lay deeper. "The League of Nations failed because it was based on the false notion of Internationalism, on the idea that peace between national units, between sovereign national states, can be maintained merely by bringing their representatives together to debate their differences without making fundamental changes in their relations to each other," in the words of Emery Reeves, in his book *The Anatomy of Peace* (1945).

Thus, the crippled female of 1919 was finally laid to rest twenty years later with a loud "Amen" proclaimed by the *herrenvolk* and the supermen, who unlocked the gates of a roaring hell and the flames leapt out, enveloping practically the whole of this world.

As soon as these flames had abated in their fury, the Messiahs of Peace again exhumed the dry bones of the crippled female of 1919 and re-christened it "The United Nations Organization". The continuing cold war and the rumbling thunder are themselves witnesses of its achievements so far. Destruction is inherent in its very foundations based on the wrong premises that problems arising out of the conflict between nations can be solved by International Law. "There is in truth no law between nations beyond the law of the one that is strong enough to kick the other, that is, International Law is the Law of the Jungle," says Hegedus.

The experiment of Internationalism has been given its trial, resulting in its failure. Emery Reeves in his *Anatomy of Peace* says: "We have played long enough with the toy of Internationalism. The problem we are facing is not a problem between nationalisms, it is the problem of a crisis in human society caused by nationalism and which consequently nationalism or Internationalism can never solve".

Are Universalism and one government a possible solution ?

Humanity, after all these skull-breaking and bone-twisting experiments, is now thinking in terms of universalism and one Government. The idea appeals and is very catching. We do not doubt the honesty of purpose in these ideas. It is obvious that human beings are so tired that like a sinking man they would clutch at every straw that they can lay their hands on. They are crying for a panacea for their ills. They are begging for a solution. But the question is whether, with the present outlook on life and the fundamental concept concerning individuals belonging to the genus *homo sapiens*, it is possible to find a basis for the unification of individuals, which alone can act as a cement for bringing about universalism and the establishment of one World Government.

As already stated, the individualistic outlook on existence on which the Western civilization is based, has merely succeeded in driving a deep wedge between one human being and another, resulting in the present chaos and world affliction. This concept

of life is incapable of providing a basis for bringing human beings nearer each other and knitting them together into a harmonious whole because it proceeds to do so by extraneous influences and not by something which may be inherent within them.

The basis of the unity of mankind in Islam for the organisation of humanity as a single community.

It is only a higher level of reasoning which can succeed in providing the necessary answer; and this answer is provided by Islam, as revealed in the Qur'an. This is not based on dogmatic faith alone, it is fully supported by empirical scientific discoveries also.

The modern physicists' researches have brought us to a stage where the old conception of palpable matter being a solid block has been falsified and replaced by a new conception whereby matter is now considered nothing more than what Bertrand Russell calls "fleeting thoughts", or is "pure motion", according to Eddington. With this change in the characteristics of matter itself, the old conception of life being the product of matter falls to the ground. Physicists themselves have come to the conclusion that the basis of life is non-material and it originates in the metaphysical or pure energy domain. I have intentionally avoided the use of the word "spirit" on account of its dogmatic associations, although scientifically there would be nothing wrong in calling the non-material plane as the World of Spirit.

Unbounded by the limitations of time and space, spirit is all-pervading and its continuity is not interrupted by any apparent interstices. Human beings as individuals are conglomerations of matter in space possessing a physical body and an all-pervasive and continuous metaphysical self which is not only conscious like all other manifestations of matter and spirit but is also endowed with the characteristic of being self-conscious. This characteristic of being self-conscious is the special feature which distinguishes human beings from all other creations in this known universe.

Thus the non-material single unit of life current, of which individuals are a physical manifestation, is, according to the Qur'an, the basis of the unity of mankind: "And we have created you all from one breath of life," says the Holy Qur'an (4: 1). This idea is developed throughout the Qur'an in various contexts and refers to mankind as a whole and not to any particular individual, group, community, nation or territorial division. Similarly the development and expansion of mankind is also to take place as a complete and balanced unity. Says the Qur'an: "The creation and expansion of you all is like the creation and expansion of one single soul" (31: 28).

The Qur'an has not propounded this fundamental premise merely for the purpose of our intellectual edification, but with a definite purpose, and that purpose is that this should form a basis for the organization of humanity as a single community.

The check over the use of the forces of nature according to the Qur'an.

Scientific knowledge has revealed that man is the final link in the physical evolution of life on the surface of this earth. The Qur'an stated this nearly fourteen hundred years ago and did not stop at that. It goes on to tell us that the further evolution and expansion of the soul is to proceed when mankind as a whole regulates its physical life on this earth as a unit which is dynamic and completely in balance and equilibrium so that it can expand and progress further. Humanity is destined to do so, and it is left to humanity itself whether it consciously and willingly chooses to follow the path of dynamic equilibrium

and balance or by going against the fundamental laws of nature ultimately have itself brought on to this path after its trial and error and in consequence suffer all the miseries that its lack of balance and equilibrium in motion may subject it to. The fundamental law of existence in this universe is what the Qur'an calls *sirat al-mustaqim*, or the path of balance and equilibrium in motion, in other words, "dynamic equilibrium".

This is the fundamental law which provides the necessary control over our gregarious or collective life as a whole, that is, it provides the essential check over the use of the forces of nature, which otherwise destroy us instead of becoming the means of construction. The same laws in their application to individuals as members of a society create a balance in the forces without and the forces within, because, according to the Qur'an, the same law governs the state of physical manifestation as well as the state of metaphysics or the soul (7 : 54).

This, therefore, is the basis which the Qur'an provides for the establishment of a World Order which mankind is crying for.

The solution, however, does not stop here. The Qur'an, while giving this theory, provides a most rational and practical means of achieving this balance, equilibrium and unity of mankind also. By advocating willing and voluntary submission to the One God or the "Ultimate Ego", it enjoins obedience to "One Fundamental Law" which must apply equally and equitably to all mankind in its entire activity. This law ensures complete justice and equality between man and man, whom Islam knits together into one brotherhood, as the members of a single and glorious family where individuals have equal liberty and similar obligations towards each other. Obedience to laws other than those based on this fundamental source of All Laws (i.e., bowing before gods other than One God) renders one an apostate.

An examination of the rôle the various institutions of Islam play in the life of the community.

It aims and proceeds to knit mankind together by the simple and most beautiful method of congregational and collective affirmation and renewal of the pledge that we follow and bow together before One Law and thereby cement the bonds of brotherhood and equality between man and man. This congregation provides the ultimate forum where by mutual help and co-operation mankind can work out the solution to their problems in the light of the Fundamental Laws of the Qur'an, under the banner and the guidance of one leader who is chosen democratically on the basis of his merit and capacity for service to the *millat* or society, and for no other considerations.

For the sustenance and continued development of the society (or the *millat*) which comes into being by this simple method, it enjoins on its followers the making of an obligatory and equitable contribution towards the common treasury of the *millat* for the benefit of mankind. The Islamic Laws, if properly followed, ensure an equitable distribution of wealth among individuals so that society as a whole develops and rises together as a balanced unity.

Through the simple method of fasting in a manner which is practical and at the same time least irksome, it trains up and disciplines its followers, so that they can learn to check and give reins to their desires for material comforts. In this manner it helps to sublimate the soul and make the body less and less dependent on, and attached to, things material. Being a slave to one's habits is the worst form of slavery and this simple practice achieves for men complete freedom from such slavery.

Islam, being a practical and dynamic system of life, deprecates sloth and inactivity. It enjoins constant and ceaseless

effort towards development in all walks of life and at the same time it ensures that instead of matter having a mastery over man, man should be able to exercise complete control over matter, because, according to the Qur'an, everything else in this universe has been subordinated to the will of man.

The miracle of the Qur'an is that it states the fundamental principles which must govern human society so as to achieve a common measure of balance and justice between the various units of humanity as a whole. Within this framework of fundamental principles it gives you the freedom by democratic methods to plan and proceed on the path of equilibrium without transgressing the fundamental bounds and limits set by it. It ensures a common measure of freedom for all and similarly a common measure of responsibility and control for everyone. The Qur'an does not only propound a balanced theory of law based on equity and justice, but also provides a practical method of bringing about complete balance and equilibrium from a chaotic and unbalanced state of society.

Survival of the fittest is the law of the jungle. The Qur'an says the right for survival is for him who renders the greatest benefit to mankind.

As against the law of the jungle, whereby we are told that, in the struggle for existence, it is the fittest who has the right to survive, the Qur'an provides a different law. The Holy Qur'an says that the right for survival is for him who renders the greatest benefit to humanity as a whole. While it propounds the law of justice, where none is denied the fruits of his efforts, it qualifies it further by a directive whereby it becomes incumbent upon those who "have" to make good voluntarily the deficiencies of those who "have not", provided the latter have not defaulted in their efforts, and thus provides them with equal opportunities to develop their latent potentialities to their maximum extent. This it enjoins not in a spirit of charity, but as a sacred duty. Those who do not make a contribution of sustained and constant effort towards the development of mankind, the Qur'an denounces in no uncertain terms, and their penalty takes the form of a state of misery and decadence as a natural corollary of their own doings. Islam advocates the unity of the Godhead for the sole purpose of establishing the fact that only One Single Law must apply equally and equitably to mankind as a whole so that all-round balance and equilibrium can be achieved. Until this balance and equilibrium in humanity is achieved, life cannot evolve further in its onward and upward march.

Those who believe in, and make endeavour for, the achievement of progress of humanity in this way, are considered by the Holy Qur'an as members of one community — namely Muslims. On the other hand, those who thwart humanity in its progress or believe in confining it to a particular group, the Qur'an treats them as of the opposite camp, or non-Muslims. Apart from this distinction, the Qur'an recognizes no other distinction between man and man.

I have not gone into details regarding the practical methods of achieving the objectives which the Qur'an has put before us, as this would make the subject very lengthy. I feel certain that a time is fast approaching when the whole world will have to come to the Holy Qur'an for guidance. This is not an optimistic view based on mere faith, but this view is shared by a majority of the leading lights in the thinking world who have studied the currents of our age impartially. Among those who have been forced by circumstances to admit this fact, directly or indirectly, may be mentioned names like George Bernard Shaw, Arnold Toynbee, Bergson, Ouspensky, Eddington and William James, to mention but a few.

ISLAM IN KASHMIR

By 'AZIZ KASHMIRI

General observations.

Kashmir has secured immortal fame in the world for its loveliness. This green and charming valley has plenty of water, pleasant weather, beautiful scenery, and many high hills. It is called a "Paradise on Earth". Nowadays it has become a matter of dispute between India and Pakistan on the question of accession. This being a danger spot which could threaten world peace, the whole world has focused its attention on it.

Kashmir was the biggest State in the north of united India. Its area is 84,471 square miles, three-quarters of which comprise the frontier regions, which are sparsely populated. Although the census of 1941 cannot be taken as correct, the total population according to it is 4,021,616, which consists of Muslims 3,101,247, Hindus 809,165, Sikhs 65,903, Buddhists 40,696, and other races 4,605. Total males 2,129,872 and females 1,891,744. According to official reports 5.6 per cent of the land is cultivable, but only 4.9 per cent is cultivated.

There are various sorts of craftsmen and artists. The handicraft of this place is of world renown, especially high-class woodwork, *papier mâché*, carpets, shawls, rugs and *pashmina*. Poor peasants are the backbone of the population. They are in a very miserable plight, having no cloth to wear and very little to eat. Because they devote their whole attention to the land, they are economically backward. This testifies to the truth of the hadith of the Prophet, which proclaims that any nation devoting all its attention to agriculture alone and neglecting other ways of progress, will remain stuck in the marsh of wretchedness (Bukhari's *Sahih*, 41:2).

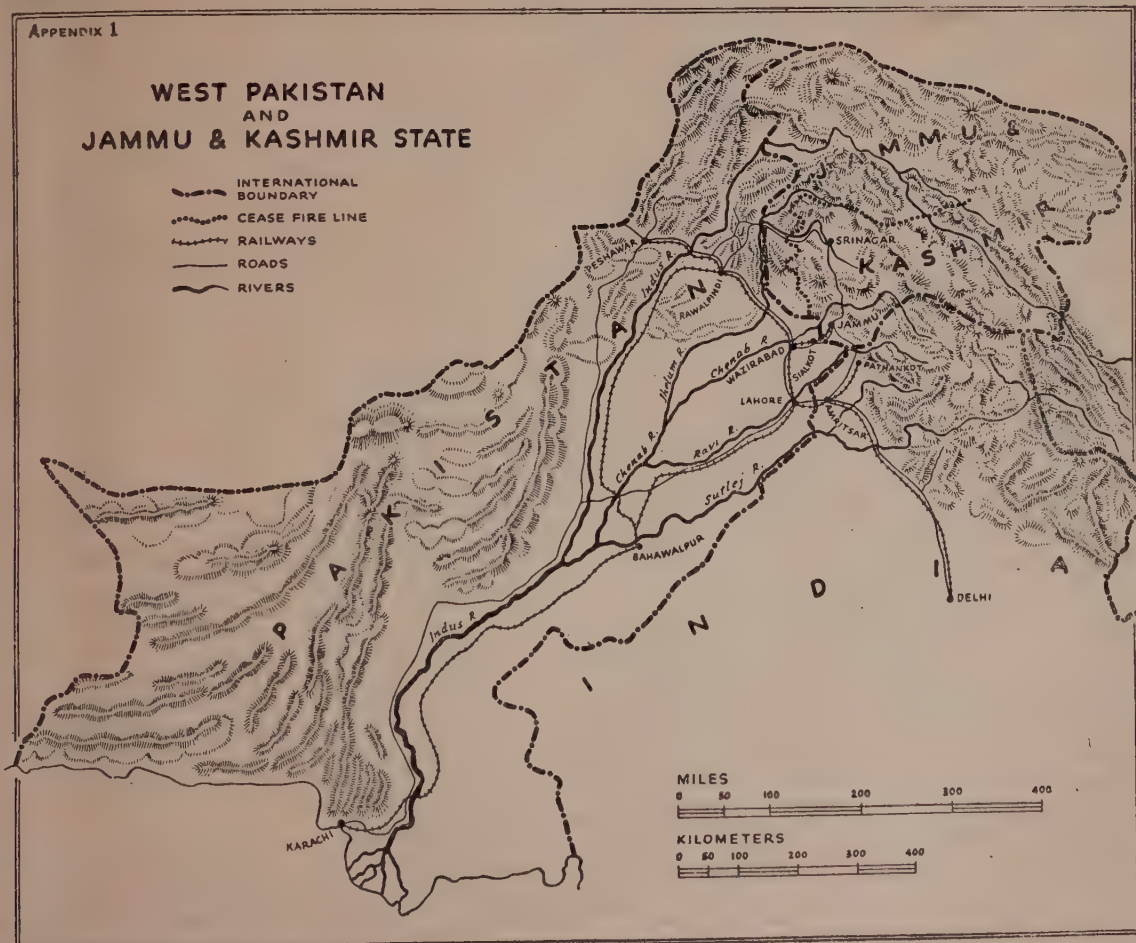
The Muslims are in a majority in the State and the Hindus in a minority. But, as in many decades past, almost all the Hindus are in Government service and hold key posts, so they consider themselves the "Ruling Community".

Srinagar and Leh are 5,250 and 11,555 feet above sea level respectively. Kashmir Valley is about 84 miles in length and 20 to 25 miles in breadth. There are many pleasant places, cool water-springs and vast lakes. The State produces rice, maize, wheat and oil-seeds. The apples, almonds and saffron of this place are well known.

Kashmir is not only situated between the territories of India and Pakistan, but its frontiers touch the territories of China, Tibet, Russia and Afghanistan. So it has got an extraordinary strategic position.

Races of Kashmir.

There live many races in Kashmir, and it has remained the cradle of many cultures, but the origin of the people belongs to the house of Israel. Their dress, features and some of their customs are like those of the Jews. History says that when Nebuchadnezzar and other kings persecuted the Israelites in Babylon and Assyria, they migrated to other countries, marched through Afghanistan, and came to Kashmir, where they settled. A number of learned people state that the Kashmiris in reality are Jews, who at the time of the dispersal in the days of the King of Assyria had migrated to this country.



Regarding the Kashmiris, there occur the following words in A. K. Johnston's *Dictionary of Geography*: "The people of this place are tall or heavily built and of manly appearance. The women have perfect figures and are beautiful. They have prominent aquiline noses and in appearance resemble exactly the Jews".

The word "Srinagar" means the city of one worthy of worship. This word is of Hebrew origin and reveals that Israelites came and settled here. Besides the beliefs and customs of Kashmiris also corroborate the fact that they are Jews, who have migrated from foreign countries and taken refuge here. Kashmir is surrounded by steep mountains, roads are winding, transport is very difficult and dangerous.

Muhammad Din Fawq, in his *Tarikh-i-Aqwam-i-Kashmir*, states: "The lofty walls which surround the valley have made Kashmir a safe place of shelter, so people of other countries just to save themselves from foreign aggressors have come and settled here".

When Israelites settled here, they did not give up their beliefs and customs. This can be proved by the fact that at Krevah (Maton), a place nearly 42 miles from Srinagar, there is a well named "Chah-i-Babal" (Well of Babel), about which people say that there are two angels, Haroot and Maroot, hung head downwards owing to their falling in love with Zuhra. Although these people are Muslims, they still cherish this un-Islamic belief, which in origin is Jewish and Magian. Even to-day the Muslims of this place pray for these so-called angels and thus give vent to their pre-Islamic Israelite mentality and prove their Israelite origin.

There is a hillock in Srinagar called Takht-i-Sulaiman, about which many people are of opinion that the Prophet Solomon used to sit on its top.

The Kashmiris possess all those characteristics for which the Jews were famous or notorious. Nevertheless, *Ban Israel* (Sons of Israel) migrated from their homeland and settled in Afghanistan, the Frontier Provinces of India, Kashmir and Tibet. As the Hindu religion was at its zenith in these places and the Hindu

rule was strong and powerful, these people also embraced the Hindu religion in course of time and began to live as Hindus. The famous historian Mohammad Din Fawq also admits: "Brahmins of Kashmir are not real inhabitants of Kashmir, but they came from other countries. They were not only of Brahmin origin, but they belonged to various races of various countries. Some of these people came to seek knowledge and others to take shelter, fleeing from their homes for fear of foreign aggression" (*Tarikh-i-Aqwam-i-Kashmir*).

Muslims.

The founder of Islam declared his prophethood in 609 C.E. In the beginning his opponents and enemies left no stone unturned to trouble him and stop him from propagating the word of God. But as Islam was a religion of justice and peace, the whole of Arabia had believed in him when the holy founder passed away in June, 632 C.E. Islam is a missionary religion. Its principles and beliefs are rational; this is called a natural religion. Wherever Muslims went the teachings of the Holy Qur'an went with them. They did not forget their duty of propagating Islam; and when they presented the principles and teachings of Islam which appealed to the human intellect, the people came in groups into the fold of Islam. Islam began to spread by leaps and bounds and the sun of Islam began to throw its rays of glory in all the corners of the world. The lives of the saints of Islam are witness to the fact that although devoid of worldly power, simply by their spotless character, high morals, piety and their intellectual powers they converted thousands of people. One saint, Khwaja Mu'in al-Din Chishti, who was the reformer of the 7th century, showed the light of Islam to countless persons. For this very reason he is metaphorically called the "Prophet of India". The saints who for their piety, high morals and service of mankind and toleration were well known, and whose aim of life was submission to the command of God and service of mankind, always succeeded in spreading Islam in every town, country and province where these men lived and died.



A view of one of the famous Moghal gardens in Srinagar, Kashmir, in which the beautiful and majestic plane trees and the watercourses are always in prominence

The Moghals were past masters in the art of designing gardens, which are a notable feature of their cultural contribution to the sub-continent of India. A garden as a decorative adjunct to the house was unknown in India prior to the Moghal period



The Shrine called Khanqah-i-mu'alla on the bank of the River Jhelum, Kashmir

This shrine was erected on the place where Sayyid 'Ali Hamadani, who visited Srinagar in 1372 C.E., used to stay. To this saint goes the credit of bringing the message of Islam to the beautiful valley of Kashmir

Dawn of Islam in Kashmir.

When among the Hindu rulers of Kashmir disunity and difference of opinion prevailed, they became very weak. A prince of Tibet named Renchen succeeded in capturing the throne. This prince in the reign of Raja Sah Dev came to Kashmir after quarrelling with his father, Lahchan Maroop, in Tibet. He ruled Kashmir from 1325 to 1327 C.E. This was the time when Buddhism, Jainism, Shivaism and other sects and the followers of Hinduism were at war with one another. The following story is well known:

"Raja Renchen had already come to know to some extent about the tenets of Islam through his wazir, Mirza Shams al-Din Shahmir. But as his subjects were the followers of various creeds, political expediency was in the way of his openly accepting Islam. He convened a conference of learned men of various religions and invented a method for discovering the true religion. One day the conference resolved that the person who would come into the sight of the Raja early in the morning, the Raja, his followers and his relatives would adopt that man's faith, whatever it might be.

"Next day, early in the morning, the Raja Renchen Shah opened the window of his palace and saw on the other bank of the River Jhelum in front of his palace a faqir offering his morning prayers.

"The Raja called for the faqir at once. When he was brought into his presence, the ruler enquired about his religion and other things. The faqir answered every point in a dignified and effective manner. His name was Sharf al-Din Sayyid 'Abd al-Rahman, *alias* "Bulbul Shah". He was a descendant of the Prophet Muhammad, who in India are known as Sayyids, and a native of Turkistan. In some histories his name has been reported as "Shah Balawal". He was a mystic. In Srinagar, after his name there is a quarter of the town known as Bulbul Lanker and a mosque "Bulbul Shah". They still exist, immortalising his name. The mosque was seized by the Sikh rulers as well as by the Dogras. But after the Muslim agitation of 13th July, 1931, it was restored to Muslims along with other mosques. Bulbul Shah's death took place in 727 A.H.—1326 C.E."

After embracing Islam, "Renchen Shah" was named Sultan Sadr al-Din. He was the first convert king, who after realizing the truth of Islamic principles and monotheism became Muslim. The ministers, officials, even his Prime Minister, Sir Rawan Chand, also followed the example of their ruler. It is stated that some ten thousand persons became Muslims. *Tarikh-i-A'zmi* says: "Next day Rawan Chand and other officials of the kingdom and the populace came in groups and embraced Islam at the hands of that great saint." After the demise of Sultan Sadr al-Din there were great political changes in the country.

Sayyid Husain Samnani was the second Muslim missionary who came to Kashmir after Bulbul Shah, during the reign of Sultan Shahab al-Din, with a number of his disciples. He was a cousin of Sayyid 'Ali Hamadani. He with his brother, Sayyid Taj al-Din, propagated Islam. Sayyid Taj al-Din resided in Mohlla Shahab al-Din Pura and Sayyid Husain Samnani lived in Kulgam al-Din Kashmir, where his mausoleum still exists.

Then came Amir Kabir Sayyid 'Ali Hamadani in 774 A.H.—1372 C.E., but he returned home after a short while. In 781 A.H.—1379 C.E., during the reign of Sultan Qutb al-Din, he came to Kashmir again with some seven hundred of his disciples and companions, as is stated in the *Tarikh-i-A'zmi*. He was born in Hamadan, so he was called Shah-i-Hamadan. He propagated Islam in the valley for five years continuously. Late Mufti Muhammad Sa'adat in his *Janat al-Dunya* states on the authority of *Rishi Nama*, by Mulla Baha al-Din: "The number of converts who by the spiritual influence of Sayyid 'Ali Hamadani embraced Islam is stated to have been 37 thousands".

In the year 786 A.H.—1384 C.E., when he was returning to his motherland, Hamadan, he breathed his last in Phakli, District Hazara, Pakistan, on 6th of zu 'l-Hijja. His body was taken to Khutlaan, where it was buried on 5th Jumad al-thaniya, 787 A.H. There is a great shrine in Srinagar erected on the place where he used to stay. This shrine is situated on the bank of the River Thelum, near the Third Bridge, and is known as Khanqah-i-mu'alla.

Then his son, Mir Muhammad Hamadani, reached Kashmir in 796 A.H.—1393 C.E., with about three hundred companions, during the reign of Sultan Sikander Shah, known as the idol-breaker. He was 22 years old at that time. The Prime Minister, Malik Seh Butt, whose Islamic name was Malik Saif al-Din, gave him a great welcome and afterwards gave him his daughter in marriage. She is known as "Deda Maji". This Sayyid has also done much for the cause of Islam in the valley. Similarly,



A shrine in Khanyar, Srinagar, in memory of the Muslim saint Sayyid 'Abd al-Qadir al-Gilani, buried in Baghdad, Iraq

Muslims from different countries reached Kashmir and preached Islam. Besides them, Sheikh Nur al-Din Wali and his successor, Makhdoom Shaikh Hamza, and other saints, were born in Kashmir, who by their learning, action, high morals and piety converted thousands of persons to Islam in a place where it was hard to find a single Muslim, but afterwards Muslims actually ruled for about five hundred years.

Misconceptions.

Never did the Muslim rulers of Kashmir adopt the policy of repression and compulsion, for the teaching of the Qur'an, "There is no compulsion in religion," was always before them. They were unique in tolerance and in doing justice. Some of the Muslim rulers (among whom Zain al-'Abidin Badshah is well known) were much more generous towards the Hindus than they were towards the Muslims. Some narrow-minded non-Muslims blame Muslim rulers, especially Sultan Sikander But-shikan (the Idol-Breaker), for breaking the Hindu idols and destroying their temples. These allegations are baseless. The

Premier of Sultan Sikander was a convert and was enthusiastic for his new faith, therefore, as is natural, his neophyte's zeal might have given cause for non-Muslims' anger and they invented the story of the king's fanaticism and intolerance. Otherwise it is a fact that not a single Muslim ruler broke the idols or destroyed the temples or converted them into mosques. This fact, too, cannot be denied that, where the inhabitants accepted Islam *en bloc*, they gave up their polytheistic customs and themselves converted their places of worship into mosques.

Muhammad Din Fawq, in reviewing the Government Census reports of the years 1911 and 1931, writes: "During the 20 years Kashmir has been under a non-Islamic rule, and a person had to lose all his property after embracing Islam, without any force or compulsion and in spite of other such obstacles and impediments, there has been an increase of 266,627 persons in the Muslim population" (*Tarikh-i-Aqwami-Kashmir*).

This fact is enough to belie the allegations of non-Muslims that Islam was spread by force in Kashmir.

The Islamic State and its Non-Muslim Population

By MUHAMMAD YUSUFUDDIN, M.A., Ph.D.

"The King can do no wrong' has been the motto of all Englishmen. Muhammad at his Farewell Pilgrimage recited: 'Beware! ye are all guardians, and ye will be asked about your subjects. Then the leader is the guardian of the subjects and he will be asked respecting the subjects'"

Indonesia is standing at the threshold of a new era. Muslims of the majority provinces in India too have at length gained their birthright of freedom. A thrill of joy runs through the Lands of Pakistan.

"The old order changeth yielding place to new."

But the new order has placed great responsibilities on the shoulders of Muslim leaders. Chief among them is the relation of the Islamic State to its non-Muslim population. To discuss this subject in all its ramifications will require a volume; the best we can do is to indicate a few of the highlights.

Freedom of Religion.

In this connection it is worthy to note that the non-Muslims of an Islamic State enjoy complete freedom of the conscience. They are at liberty to choose whatever religion they like. It is stated in the Holy Qur'an that: "There is no compulsion in religion."¹ Again, the Prophet was ordered by the Holy Qur'an to proclaim to the non-Muslims: "Unto you your religion, and unto me my religion."²

"Muhammad's first care was to reconcile the desperate factions within the city and to introduce law and order among the heterogeneous elements which have been described. He drew up in writing a charter between the Refugees and the Helpers, in which charter he embodied a covenant with the Jews, confirming them in the exercise of their religion and in the possession of their properties, granting them certain rights. This remarkable document is extant in Ibn Hisham's *Biography of Muhammad*, pp. 341-344. Its contents have been analysed in masterly fashion by Welhausen."³

In the territory of Islam the non-Muslims have complete freedom to perform their religious ceremonies. At the conquest of Syria and Palestine the Muslim general, Abu 'Ubaidah, pledged to the non-Muslims that "They might beat the *Naqus*⁴ at any hour of the day or night they wished except at the times when the Muslims were offering their prayers; and they (the Christians) might take out the Cross on the day of their Festivals."⁵

Once a remarkable embassy from the Christians of Najran visited Medina. The narrative of the embassy of this people is

in itself curious. "A deputation of fourteen chief men from Najran repaired to Muhammad. Among them was 'Akil, or 'Abd al-Masih, of the Banu Kinda, their chief, 'Abd al-Harith, their bishop, and his brother, Kurz, their guide. On reaching Medina, they entered the Mosque and prayed turning towards the east."⁶

The Islamic State protected the churches, cathedrals, temples, synagogues and other holy places of non-Muslims. They were even reconstructed at the expense of the Muslim treasury. "In 60 or 61 A.H.—679 C.E., part of the great church in Edessa was thrown down by an earthquake. Caliph Mu'awiya ordered it to be rebuilt,"⁷ i.e., at the Government expense.

"When the people of Brahmanabad, Pakistan, implored Muhammad bin Qasim to grant them freedom of worship, he referred the matter to Hajjaj bin Yusuf, who sent the following reply:

'As they have made submission and have agreed to pay taxes to the Caliph, nothing more can be properly required from them. They have been taken under our protection and we cannot, in any way, stretch out our hands upon their gods. Nobody must be forbidden or prevented from following his own religion. They may live in their houses in whatever manner they like."⁸

Muhammad bin Qasim marched towards Multan, Pakistan, the chief city of the upper Indus. "The people of Multan, merchants, traders and artisans, together with the Jats and Meds of the surrounding country, whom the native government had presented, waited upon the conqueror and paid him homage. The usual settlement of territory followed and Muhammad bin

¹ The Qur'an, 2: 256.

² The Qur'an, 190: 6.

³ R. A. Nicholson, *A Literary History of the Arabs*, p. 173.

⁴ The *Naqus*, or wooden gong, was in use by the Christians prior to the use of bells and remains in use to this day in many Muslim countries.

⁵ Abu Yusuf, *Kitab al-Kharaj*, p. 86.

⁶ *Kitab al-Waqidi*, p. 69. See also *Tabari*, etc.

⁷ Tritton, *The Caliphs and their Non-Muslim Subjects*.

⁸ Dr. Ishwari Prasad, *Mediaeval India*, p. 60. Quoted from Elliot's *Chachnama*, I, pp. 185-186.

Qasim granted toleration to all unbelievers and spared their lives on payment of a poll-tax. 'The temples,' he said, 'shall be inviolate like the churches of the Christians, the synods of the Jews, and the altars of the Magians'.⁹

Freedom of Law.

Besides freedom of conscience the non-Muslims enjoyed one more freedom, the freedom of the choice of court and judge and law. "Being outside the pale of Muslim Law they (the non-Muslims) were allowed the jurisdiction of their own canon laws as administered by the respective heads of their religious communities."¹⁰

Take any book on Islamic Law and you will find that this freedom is particularly mentioned. For instance, Mawardi relates: "If the non-Muslim population carry their case to the heads of their religious communities, they must not be stopped."¹¹

For the thousand years during which the Muslims were ruling over India, their Hindu subjects were allowed to be subject to their own Shastras as administered by their Pandits, their religious heads. Dr. Ishwari Prasad, a modern Hindu historian, tells us: "In the matter of public and political offences, the law made no distinction between Hindus and Muslims, but all suits relative to debts, contracts, adultery, inheritance, property and the like were decided by the Hindus in their Panchayats or

arbitration boards, which worked with great efficiency."¹² But, with the coming of the British the Hindus gradually lost this privilege.

In short, freedom of jurisdiction is the freedom which no nation even in the 20th century affords to its subject races.

Security of Honour, Life and Property.

Side by side with religious and judicial freedom, the non-Muslims enjoyed the security of honour, life and property. Professor Widgery, of Cambridge University, remarks: "Islam is the religion of peace which comes by submission to God". Suffice it to say that the very root meaning of the word "Islam" is to enter into peace, and a "Muslim" is one who makes his peace with God and man.

The Islamic State gave protection to the lives and properties of the non-Muslim population. The life and property of a non-Muslim was regarded as the life and property of a Muslim. "According to Muhammadan jurisprudence, a Muslim may be put to death for the murder of a tributary infidel."¹³ It is unnecessary to enter into details. Suffice it to say that Muhammad in a famous sentence had declared: "He who slays a person, with whom he is on terms of peace, will not perceive the odour of Paradise."¹⁴

If a *Zimmi* (protected person, i.e., a non-Muslim subject of the Islamic State) refuses to pay his protection tax, his contract of protection is not automatically dissolved. It is impossible to read Mawardi's *al-Ahkam al-sultaniyya* without being struck with admiration for the extraordinary sense of justice and fairness which animates the theory and system of this taxation, which he describes. I give one example: "Even when a protected people break their treaty by refusing payment of tribute, it is not lawful to kill or to rob them or to take their children,

⁹ Dr. Ishwari Prasad, *Mediaeval India*, p. 62.

¹⁰ Hitti, *History of the Arabs*, p. 170.

¹¹ Mawardi, *al-Ahkam al-sultaniyya*, ch. 13, p. 139.

¹² Dr. Ishwari Prasad, *Mediaeval India*, p. 66.

¹³ Charles Mills, *History of Mohammedanism*, p. 463. For details see the

Hidaya, Kitab al-Diyat.

¹⁴ Bukhari.

A minaret of a mosque is standing side by side with the church belfry at the Monastery of Mount Sinai, Egypt

This is no solitary example of the tolerance of Islam towards other religions. Islam teaches its followers to accept all the prophets of God as their own. "We make no distinction between a prophet and a prophet" (The Qur'an 2:285)



so long as they abstain from violence. Such rebels, however, must be given a safe-conduct to quit the territory of Islam."¹⁵ Nothing could better show how strong was the idea of a permanent contract subsisting between the protectors and the protected.

The late Professor F. W. Arnold relates: "The collectors of the *jizyah* (poll-tax) were particularly instructed to show leniency, and refrain from all harsh treatment, or the infliction of corporal punishment in the case of non-payment."¹⁶

Freedom from Heavy Taxation.

It is worthy to note that Muslim rule brought a great relief from heavy taxation. A study of the Economic History of the world will show that at the advent of Islam, the people were ground down by heavy taxation. Cultivators of the soil were nothing but the instruments for feeding and clothing the imperial courts of Persia and Byzantine and their huge army. But, wherever the Islamic banner was hoisted, the people were relieved from this heavy burden of taxation. The non-Muslim historians give their verdict on it. Professor Butler tells us: "There is no reason for discrediting the plain statement of the Muslim historians that upon the Muslim conquest the burden of taxation was lightened." Then discussing the conquest of Egypt he remarks: "Arab rule brought to the Egyptians a great relief of taxation."¹⁷

Dr. J. W. Draper remarks: "For many years the taxation imposed by the Emperors of Constantinople on their subjects in Asia and Africa had been not only excessive and extortionate but likewise complicated. This the Caliphs replaced by a simple well-defined tribute of far less amount. Thus, in the case of Cyprus, the sum paid to the Caliph was only half of what it had been to the Emperor."¹⁸

The very aim of the Islamic State was to preserve law and order in its domain and save the country from foreign invasion, so that the populace may carry on their economic ways of getting wealth properly and enjoying a peaceful life. In the days of 'Umar the Great: "The Emperor Heraclius had raised an enormous army with which to drive back the invading forces of the Muslims, who had in consequence to concentrate all their energies on the impending encounter. The Arab general, Abu 'Ubaidah, accordingly wrote to the Governors of the conquered cities of Syria, ordering them to evacuate the cities, and wrote to the people, saying, 'We give you back the money that we took from you, as we have received news that a strong force is advancing against us. The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took. But if we are victorious, we shall consider ourselves bound to you by the old terms of our agreement.'¹⁹ In accordance with this order, says Professor Arnold, "enormous sums were paid out of the State Treasury, and the Christians called down blessings on the heads of the Muslims. 'May God give you rule over us again, and make you victorious over the Romans! Had it been they, they would not have given us back anything, but would have taken all that remained with us.'²⁰

Christians and Jews Prefer Muslim Rule.

In olden days, the Jews were masters of a part of Syria. But at last they fell a victim to the onslaught of the Roman Empire. The Jews were regarded by the Romans as "the enemy of the human race."²¹ The Jews were crushed and exploited. Out of the ancient Jewish religion there sprang Christianity. The early Christians were at first bitterly persecuted. However, when the Christians got some power then the Jews were ruthlessly persecuted. The foreign Roman State was, to the Christians as well as to the Jews, a cruel tyranny which robbed them, persecuted them and oppressed its subjects in a thousand ways. At last to the mass of the people the Muslims

came indeed as deliverers. Baladhuri, the Arab historian, relates in his *Kitab Futuh al-Buldan*: "When Heraclius massed his troops against the Muslims and the Muslims heard that they were coming to meet them at (the battlefield of) Yarmuk, the Muslims refunded to the inhabitants of Homs the *kharaj* (land-tax) they had taken from them, saying: 'We are too busy to support and protect you. Take care of yourselves'. But the people of Homs replied: 'We like your rule and justice far better than the state of oppression and tyranny in which we were. The army of Heraclius, we shall indeed, with you *amir's* (governor's) help, repulse from the city.' The Jews rose and said: 'We swear by the Torah, no governor of Heraclius shall enter the city of Homs unless we are first vanquished and exhausted.' Saying this, they closed the gates of the city and guarded them. The inhabitants of the other cities, Christians and Jews, that had capitulated to the Muslims, did the same, saying, 'If Heraclius and his followers vanquish the Muslims, we would return to our previous condition, otherwise we shall retain our present state so long as numbers are with the Muslims.' When by God's help the 'unbelievers' were defeated and the Muslims won, they opened the gates of their cities, went out with singers and music players, who began to play, and paid the *kharaj*."²²

In Egypt, too, "The native Egyptians, or Coptic Christians, rejoiced at the appearance of the Muslims. They joyfully hailed the prospect of happiness in a change of masters."²³

"The tolerant conditions under which the Jews of North Africa were living, coupled with the harsh measures of the Visigothic kings in Spain, led the Jews of the peninsula to welcome the Moorish invasion which culminated in a permanent settlement at the beginning of the 8th century.

"To the Jews of the Byzantine Empire conquest by the Turks came as a relief from oppression. Under Turkish rule their position was raised so much that precedent approaching to it could not be found through Christendom. They were allowed to live and move in the Turkish dominions with perfect freedom. In occupation and dress they were without restrictions. They were even admitted into the army. Many rose to high positions in the State, and became the trusted advisers of successive Sultans. To the Jews of the lands of oppression, Turkey became the land of promise."²⁴

When Muhammad bin Qasim conquered the Indus Valley, the people of Sindh (now in West Pakistan) rejoiced at his coming and mourned for him when he went back. Baladhuri tells us: "The people of Hind (India) mourned the loss of Muhammad bin Qasim, and set up a portrait of him in *kharaj* (land-tax)."²⁵ This is related by a Muslim historian and there is no reason to disbelieve him. Side by side, however, we will quote here a short passage from a booklet of a modern Hindu leader, Mr. M. N. Roy. Mr. Roy relates: "Muhammad bin Qasim conquered Sindh with the active assistance of the Jats and other agricultural committees oppressed by the Brahman rulers."²⁶

Again, Dr. Ishwari Prasad, another modern Hindu historian, tells us: "Muhammad bin Qasim enlisted under his banner a

¹⁵ Mawardi, *op. cit.*, ch. 13, p. 140.

¹⁶ *The Preaching of Islam*, p. 52. For details see Abu Yusuf (*op. cit.*), pp. 69-71.

¹⁷ *The Arab Conquest of Egypt*, p. 453.

¹⁸ J. W. Draper, *The Intellectual Development of Europe*, Vol. I.

¹⁹ Abu Yusuf, *op. cit.*, p. 81.

²⁰ Arnold, *The Preaching of Islam*.

²¹ Hoyland, *History of Civilization*.

²² Baladhuri, *op. cit.*, p. 137.

²³ Charles Mills, *History of Mohammedanism*.

²⁴ *Encyclopaedia of Religion and Ethics*, Vol. 7, p. 561, article: "Jews in Islam".

²⁵ Baladhuri, *op. cit.*, p. 441.

²⁶ *Historical Role of Islam*, p. 96.

large number of the discontented Jats and Meds, who had old accounts to settle with the intolerant Hindu Government, which had inflicted great humiliations upon them. They had been forbidden to ride in saddles, wear fine clothes, to uncover the head, and this condemnation to the position of mere hewers of wood and drawers of water had embittered animosities to such an extent that they readily threw in their lot with the foreigner."²⁷

It is proper to mention here that the conquered lands of the new territories were not distributed among the Muslim conquerors but were left in the hands of old cultivators of the soil. The Muslims were not allowed to become landlords of the *kharaj* land.²⁸ The green belt of Iraq and the fertile valley of the Nile were conquered in the reign of 'Umar the Great. But 'Umar did not distribute the conquered lands among the Muslim army. After making it the property of the State, he left it in the hands of the old cultivators, who paid a just revenue periodically to the Muslim State.

Stipends for Non-Muslims.

All such revenues were deposited in the Public Treasury (*Bait al-Mal*), and whatever remained after the payment of the common expenses of administration and war had to be divided among the populace. It is worthy of note here that stipends were also assigned to the non-Muslims by the State Treasury.

In the reign of Abu Bakr, Khalid, the great Muslim general, conquered Hira. After the conquest, he gave a charter to the conquered people of Hira, which says: "I have given them this right that if any one of them becomes old, disabled, or he was rich but becomes poor and his own people begin to support him, then no tax will be levied upon him. Besides, he and his family will be supported by the State Treasury."²⁹

'Umar gave Stipends to Non-Muslims.

"On his way to Jabia in the province of Damascus, 'Umar passed by certain Christians smitten with elephantiasis, and he ordered that they be given something out of the *sadqas* (tax collected from the rich Muslims in order to be distributed among the poor Muslims), and that food stipends be assigned to them."³⁰

Another time, as 'Umar was walking along a street in Medina, he passed by a house where an old blind man was begging. He touched him on the arm from behind and said: "To which of the People of the Book do you belong?" He said: "I am a Jew and am begging to provide for my daily needs and food and to pay the poll-tax." 'Umar took him by the hand, led him to his own house, gave him something from it, and then sent him to the keeper of the Treasury with this message: "See to this man and his like, for we have not done right if we devour their youth and neglect their old age. The *Zakat* tax is for the poor and needy. The poor are the Muslims, and this man is one of the needy."³¹

²⁷ Dr. Ishwari Prasad, *Mediaeval India*, p. 56.

²⁸ *Kharaj* means land-tax.

²⁹ Abu Yusuf, *op. cit.*, p. 85.

³⁰ Baladhuri, *op. cit.*, p. 129.

³¹ Abu 'Ubaid, *Kitab al-Amwal*, p. 46; also Abu Yusuf, *op. cit.*, p. 72.

³² *The Hidayah*, Vol. I, *Kitab al-Zakat*.

³³ The Qur'an, 60:8.

It may be proper to quote here passages from two great historic speeches delivered at the inauguration of Pakistan.

"May I remind you that, at the time when the East India Company received its charter, nearly four centuries ago," said Lord Mountbatten, "your great Emperor Akbar was on the throne, whose reign was marked by perhaps as great a degree of political and religious tolerance as has not been known before or since. It was an example by which, I honestly believe, generations of our public men and administrators have been influenced. Akbar's tradition has not always been consistently followed by the British or Indians, but I pray for the world's sake that we will hold fast in the years to come to the principle that this great ruler taught us."

(Continued on page 20.)

'Usman and 'Ali were as generous as the two previous Caliphs, but we will not go here into details. Suffice it to say that in the golden days of Islam, the poor non-Muslims were freed not only from the obligation to pay poll-tax, but were also granted stipends from the State Treasury.

Relation of the Islamic State with Non-Muslim States.

Till now we have discussed the relation of the Islamic State with its non-Muslim population. Now we take another topic, the relations of the Islamic State with non-Muslim States. Volumes could be written on this subject. We will mention here only the relation of the Islamic State with non-Muslim States in connection with Tariff. This itself will throw some light on other political and economic relations.

Islamic Economics stands for free trade so that the surplus production may be imported or exported from one country to another and from one part of the world to another. In the days of the Prophet Muhammad and in the reign of Abu Bakr it seems that no customs duties were charged either on import or export in the Muslim domain. But circumstances changed in the reign of 'Umar. The domains of the Caliph extended from Antioch to India, beyond Persia. From olden days, customs duties were charged on imports into these countries. Any Muslim trader who happened to carry his merchandise into these countries was bound to pay custom duties. Now the non-Muslim traders of alien States landed in the Muslim domain. The officers on the borders enquired from the centre whether to charge them or not.

According to the Qur'anic teaching, 'Umar took counsel from the Companions of the Prophet and decided that in the case when the foreign Governments charged Muslim merchants, the Muslim Government must also charge the merchandise of alien traders at their landing.

The proportion to be levied on aliens was decided by the act of the alien country towards the citizen of the Islamic country. At the question in what proportion the customs duties were to be charged, 'Umar enquired how much the aliens were charging our traders. They replied that foreign Governments were charging one-tenth of the value of the property. "Well," said 'Umar, "charge the same proportion upon the merchandise of the aliens."

It may be proper to quote here a passage from *The Hidayah*, one of the most authentic books on Islamic Law.

Proportion to be Levied upon the Property of Aliens.

"If an alien comes before the collector with two hundred dirhams, and it be uncertain what tax foreigners levy upon a similar property of Muslims, in this case tithe is to be taken.

"And if it be known that foreign States exact only a twentieth, or a fortieth, a similar portion is to be taken, but if it be known that they take the whole, yet the Muslim collector must not act accordingly because this is an act of rapine.

"And if it be known that they take nothing of the Muslims, it is then proper that nothing be taken from them, in order that the Muslim merchants travelling into foreign countries may remain free of impost, and also because where foreign States observe kindness towards Musalmans and exact nothing of them, it is requisite that nothing be exacted of them in return, as it behoves the Muslims to preserve the character of benevolence towards all men."³²

Islamic Toleration.

The Holy Qur'an requires every Muslim to show kindness and deal justly with non-Muslims. The Muslims are guided by the principles of toleration. The Holy Qur'an teaches: "God enjoins upon you for those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! God loveth the just dealers."³³

The Qur'an was reflected in the life of the Prophet. Once "Muhammad paid a visit to a sick Jewish youth who was in his service."³⁴ Draper remarks in his *Intellectual Development of Europe*, Vol. I: "Of all men Muhammad has exercised the greatest influence upon the human race."³⁵

Muhammad's life and work is a model for all Muslims. The Qur'an tells us: "Verily in the Messenger of God ye have a good example."³⁶ Now, if a Muslim of the Indian Union or Pakistan or any other place pays a sick visit to his non-Muslim friend or servant or labourer he will no doubt be estimated as a true follower of Muhammad. The compiler of the *Hidaya* remarks: "There is no impropriety in visiting a Jew or Christian during his sickness, as this affords him a kind of consolation and the law does not prohibit us from thus consoling them. Nay, we are told in the *Naql Saheeh* (proved fact) that the Prophet visited a Jew, who lay sick in his neighbourhood."³⁷

"And behold! a bier passed by Muhammad, and he stood up; and it was said to him, 'This is the bier of a Jew'. He said, 'Was it not the holder of a soul?'"³⁸

Social and Economic Relations.

It is worthy of note that according to Muslim Canon Law, a Muslim can have commercial relations with the Christians, the Jews, the Gentiles, or any other non-Muslim. It is related to us that once upon a time, "The Prophet had pawned his coat of mail with a Jew."³⁹

Another time, "He paid a visit to a sick Jewish youth, who was in his service."

The People of the Book, particularly the Christians, are especially praised by the Holy Qur'an in the following words: "And nearest among them in love to the Believers wilt thou find those who say, 'We are Christians'. Because amongst these are men devoted to learning and men who have renounced the world, and they are not arrogant. And when they listen to the revelation received by the Apostle, thou wilt see their eyes overflowing with tears, for they recognize the truth. They pray: 'Our Lord, we believe; write us down among the witnesses'."⁴⁰

Marriages are also lawful between Muslims and females of the Jewish and Christian faith.⁴¹

Of course there is no hindrance for a Muslim to have commercial or social relations with the non-Muslims. They enjoy equal status in all worldly affairs. The author of the *Hidaya* remarks: "The word of an infidel is creditable in all matters of a temporal nature, as he is presumed to be possessed of reason and falsehood is prohibited in his religion; besides, there is a necessity for believing his assertion in temporal concerns from their frequent occurrence."⁴²

It is proper to mention here that even in the days of the early Caliphs of Islam many high posts were offered to able non-Muslims. Not only have they a right to join in civil services, but also they were enlisted for military services and were freed from the obligation of protection tax.

It is already related that according to Islamic Law the non-Muslim population enjoy equal status with Muslims in all Government services. Read any book on Islamic Law or Muslim Administration, like Mawardi's *al-Akham al-sultaniyya*, and you will find that "a non-Muslim may be appointed as Minister of State."⁴³

Indeed, as a general rule, the behaviour of the Caliphs towards their non-Muslim population had been guided by the principle of toleration.

During the Muslim period in India, "The Brahmans were treated well and their dignity was maintained. They were entrusted with offices in the administration and the country was placed up under charge."⁴⁴

"Everyone, be he a Hindu or a Muhammadan, could follow the tenets of his religion without any interference or hindrance from the Government. Moreover, religion was no bar to Government appointments."⁴⁵ Merit alone was the passport to all services, and everyone, irrespective of his caste, creed or rank, was taken into those appointments. As a matter of fact, even many posts of high distinction were filled by the Hindus. All of them worked side by side with their Muhammadan brethren in concord and amity, and the whole country thus breathed a hallowed atmosphere of love, cordiality and toleration.⁴⁶

Even to-day you will find that a Copt was appointed by the Egyptian Government as Foreign Minister, and Maharaja Chandulal, Sir Kishan Prasad and other non-Muslims were appointed as Diwans and Premiers in the Nizam's dominion. The history of the last century of Hyderabad will show that the period of reign of non-Muslims as Diwans and Prime Ministers is longer than the period of Muslim Diwans or Premiers.

In the British Commonwealth of Nations, Muslims are more numerous than either Christians or people of any other religion. But not a single Muslim, even a newly converted Englishman, ever went into the British Cabinet or Parliament. On the other hand the non-Muslim minorities of Egypt have got a greater representation than their population in the Egyptian Parliament.

"The King can do no wrong" has been the motto of all Englishmen. Muhammad at his Farewell Pilgrimage recited: "Beware! ye are all guardians, and ye will be asked about your subjects. Then the leader is the guardian of the subjects and he will be asked respecting the subjects."⁴⁷

The late Qaid-i-a'zam Muhammad 'Ali Jinnah, the Governor-General of Pakistan, replied: "The tolerance and goodwill that the great Emperor Akbar showed to all the non-Muslims is not of recent origin. It dates back thirteen centuries ago when our Prophet not only by words but by deeds treated the Jews and Christians handsomely after he had conquered them. He showed to them the utmost tolerance and regard and respect for their faith and belief. The whole history of Muslims, wherever they ruled, is replete with those humane and great principles which should be followed and practised by us." (*The Hindu*, Madras, for August 15, 1947.)

³⁴ Bukhari, Kitab al-Salat.

³⁵ The Qur'an, 33: 21.

³⁶ *The Hidaya*, Vol. IV.

³⁷ Bukhari, Kitab al-Salat; Bab al-Janaiz.

³⁸ Bukhari, Kitab al-Buyu'.

³⁹ Bukhari, Kitab al-Salat.

⁴⁰ The Qur'an, 5: 85-6.

⁴¹ For details see The Qur'an, 5: 5.

⁴² *The Hidaya*, Vol. IV.

⁴³ Mawardi, *op. cit.*, ch. 2, p. 25.

⁴⁴ Ishwari Prasad, *Mediaeval India*, p. 60.

⁴⁵ Till recently even in the 20th century the Muslim community was excluded from recruitment in the Madras Presidency merely on the ground of its religion. "A statement that Muslims would not be recruited for internal security purposes was made to-day (Dec. 11, 1947) by the Home Minister, Dr. Subbarayan (now Ambassador to Indonesia) in the Madras Legislative Assembly".

(*The Hindoo* for Friday, December 13, 1947.)

Mr. P. C. James, the Civil Administrator at Mahboobnagar District, gave the following advertisement in the *Deccan Chronicle*: "Applications are invited from Non-Muslims for the following grades of posts:

1. 3rd grade clerks	55- 3-85
2. Number Andaz on	Rs. 30-14-37½
3. Peons on	Rs. 25- 1-30

Only Non-Muslims who are *mulkies* (residents with the recognized citizenship status) need apply for all these cadres." (*The Deccan Chronicle*, Secunderabad, India, for Friday, July 15, 1949.)

However, the new Constitution postulates civic and social equality as the bedrock of Indian polity. Discrimination against any citizen on grounds of religion, race, caste, sex or place of birth is prohibited.

⁴⁶ Dr. J. N. Chowdhri, *Malik 'Amber*, p. 143.

⁴⁷ Bukhari and Muslim, etc.

I LOVED AN ABBASID PRINCESS !

By DR. S. A. KHULUSI, Ph.D.

A Reverie in the Remains of the Abbasid Palace of al-Mamun

I was only sixteen when I first felt the pangs of true love. My love unfortunately was not anyone living. She was quite unattainable. She was an Abbasid Princess. If I had to meet her, I had to go eleven centuries back. It is a pity to be born too late in time. But thus it has been ordained by God, that I should be born over a thousand years after my beloved. I could only meet her in dreams, and under hypnotic conditions. I met her practically every night. Sometimes, during the hot summer days of Baghdad, I was only too glad to have a nap, for the sole purpose of meeting her. Often we would chat and embrace each other and reveal our most ardent emotions.

"We were meant for each other," she would say. "But how are we going to meet with this long distance of time between us?"

"Yes," I would reply, "you should not have been born so early. If only you had been born in this age, I would have shown you so many wonders; I would have taken you to the pictures. We would have travelled to any part of the world by plane."

Very often I had to explain to her what I meant. When she first heard about planes she was thrilled to bits. She asked me anxiously: "Does it truly travel like a bird?" I would say "Yes". "How extraordinary!" she would exclaim.

"There's nothing extraordinary about it. It is only your magic carpet transformed into reality."

For hours and hours we used to have a chat, but only in dreams; in a subconscious state. I wanted to see her in the flesh. How could I? There was no means of conquering time and space and going centuries back. I grew thin and pale. Everybody thought that I was ill; but they did not know what was the matter with me. Only they knew that I was suffering from a strange illness. I used to go from library to library reading books on Abbasid history, Abbasid literature, and Abbasid social life.

The word "Abbasid" thrilled me to no end. The word "Princess" awakened strange feelings in me, so my family and friends avoided it. My father used to say to his friends with a sigh: "I do not know what has come over my son. Since he has been to the Palace of al-Mamun he is not the same again. I do not know what he saw there, but he is certainly changed. He does not like to talk; he spends many long hours on his own, reading books on Abbasid history and drawing pictures of an imaginary princess. He says he sees her in his dreams. At times even in his wakeful hours when he concentrates long enough."

That was perfectly true. But the change did not come over me after my visit to the Palace of al-Mamun. Perhaps my father discovered it only then. But it started much earlier. It started during the six months I spent in Samarra, where my father was officiating as a judge. I used to go out on the rocky banks of the Tigris to watch the sun rising majestically and setting after hours of glorious shine, behind the blue horizon, leaving traces of gold on the breeze-rippled surface of the water. There I used to spend the day, swimming, laughing, rowing, and reading Lamartine's beautiful poems.

The sand, the water and the rocks had a special attraction. I felt that they loved me and that I loved them too. There is not, when I look at it now, anything odd about it. As a teenager is emotionally unsettled, he is practically in love with everything and everyone. The seconds beautifully merged into the minutes;

the minutes into the hours, and the hours into the days. My thoughts were growing, my dreams developing. In the evenings I used to return home tired. Our home was well within the city. My journey back always took me longer than necessary, because I used to stop and contemplate the high circular ramparts girdling the town.

It was at this time that my fondness for Abbasid history showed its early signs. Outside the ramparts on the other end of the town was the mosque. Nothing remains of it save the walls, which clearly indicate how spacious it was. In front of it is the spiral minaret known as al-Malwiyya. I was in the habit of climbing it to watch from its top the whole town with the gilded mausoleum of 'Ali al-Hadi. Reflecting the red rays of the sun, the golden minarets were a sight worth watching. On the other side of the meandering Tigris was a palace famous amongst the people as Qasr al-'Ashiq — the Lovers' Palace. It was so-called, I was told, because a wealthy merchant fell in love with one of the slave-girls of the Caliph al-Mutawakkil. So the man built himself a palace just opposite the Caliph's, to have at least a glimpse of his beloved. We are told that the man never left his palace till his death. There have been many conjectures about the liaison of the two lovers. Some say the wealthy merchant dug himself a tunnel under the Tigris, joining the palace of the Caliph to his. No one knew about it except the Caliph's favourite slave-girl.

Poor girl! It must have been a great trial for her to pretend all the time to the Caliph that she was in love with him, yet her whole heart was devoted to that young merchant. And poor merchant! He must have been a wretched man to fall in love with the slave-girl of his tyrant master.

The tragedy of the miserable couple caught my fancy. I began to examine all the possible traces of them in the Abbasid ruins of Samarra, and tried hard to find the ruins of the tunnel. The idea engrossed me. I spent my whole time in that vain effort until one day darkness fell, and it was time to go home. But as I was leaving the dilapidated mosque, a beautiful ethereal shadow of a female appeared. There was a pearl necklace round her neck and a diadem crowning her loose hair. Oddly enough I was not terrified. There was such a friendly smile on her face that I felt strongly drawn to her. We silently walked towards each other. When we were quite close, she gently held my hand and asked: "Why do you want to dig up the past? Why do you want to disturb the dead? Let them rest peacefully. They have suffered enough in life. Do not bring them back, you will be only renewing their suffering. Please promise me you won't look for the tunnel any more, because their souls are dwelling there in perfect harmony. I have come all the way from Baghdad to ask you this favour."

I must say that at this state I was terrified. My knees were trembling, yet I plucked up enough courage to ask: "Who are you . . . ?"

"You will not believe me if I tell you who I am. I am an Abbasid Princess. I live in the ruins of the Palace of al-Mamun in Baghdad."

"I can't understand it. Have I gone eleven centuries back, or has a mysterious power conjured you up from the past?"

"It is neither!" she replied. "We good-hearted princesses never die. We assume this ethereal form which you are seeing

now. Don't be afraid, because I want to make friends with you. . . ."

"But I am not interested in you, my dear lady; I am only interested in the poor slave-girl whose soul you say is imprisoned in the tunnel under the Tigris."

"She is not imprisoned. She only lives there because her lover's soul has taken refuge in the tunnel, to avoid the spirit of al-Mutawakkil, who is still jealous of their love."

"I quite understand and appreciate what you are telling me. Will you now let me go home, for I am sure my family is feeling a bit uneasy about my long absence."

"Not before you have promised me to give up all search for the tunnel."

"If that brings you any satisfaction, then I will promise you."

"Thank you. If ever you feel like seeing me again, we can meet at the Palace of al-Mamun in Baghdad. Adieu, I shall always remain grateful for the promise you have just given me."

"Don't mention it. You have saved me a good deal of search and worry, and I am already feeling a bit at rest."

"Good! Don't forget to visit me in Baghdad, if you ever come that way. Here is a red flower from me as a souvenir. Our friendship will last as long as you keep that flower in safe guarding and as long as you are worthy of it."

"Thank you. Goodbye."

I cannot describe how I spent that night. It is better to be left undescribed. The whole incident did not strike me as something marvellous until I went home and started pondering over it. In the morning I began to doubt it all and tried to forget what had happened. But no. I remembered the Princess giving me a red rose as a souvenir before leaving. I fumbled for it in my pocket, and to my great surprise it was there!

I did not dare to tell my family of what had happened. I just suffered my thoughts in silence, but I began to feel a strong urge to go to Baghdad. Luckily not long afterwards my father was transferred to Baghdad. My happiness then knew no bounds. The broad-gauged train seemed to be just as eager as myself. It was going as fast as I wanted, but unfortunately it was not possible for me to go to the Palace of al-Mamun for a whole week after our arrival. One afternoon, however, I secretly made for the Palace. As I entered it, I noticed in the south-western corner an old ornamented *ivan*, or three-walled vaulted room, connected on both flanks with a series of rooms, halls and corridors. On the left side, this series formed a right angle with a second series, and ended with an ornamented corridor and chamber. The ornaments of this chamber surpassed all that could be found in the *ivan*. But this chamber, as well as its beautiful corridor, had no windows. I hurried back home as quickly as I could, fetched a lantern, and came back. I passed through long and dark passage ways. Finally entering the chamber, I found various decorations covering the ceiling and upper parts of the walls. "Oh, I know now," I caught myself thinking, "I have read about this chamber, it was originally an underground cellar which was only accessible through some subterranean tunnels."

I also observed that some walls adjoining the chamber and intended for the support and strengthening of the rooms had been pulled down. The remains of some exceedingly beautiful and perfectly ornamented stalactites were behind one of those demolished walls. Having followed the track of these stalactites, I observed that the series of domes extending between this chamber and the *ivan* was connected with an ornamented old wall, and that the large dome standing on the right of the *ivan* was also supported on walls built in front of some ornamented

other walls. Outside was a tower which must have been built at a later date.

The track of the fallen walls clearly showed that the front part of the *ivan* once ended in two flank doors which were connected with a long ornamented gallery extending around the courtyard and ending in the ornamented chamber which was still intact and had the appearance of a dark underground room. On the river side of the Palace there was an opening. It was very hard to tell whether it indicated an original door or a window. In all probability, it must have been a door used as an entrance to the Palace from the river side. The person who entered the Palace through this door must have found himself in front of an ornamented *mabain* (a doorway between two wings or apartments of the same building), so that he could pass through this *mabain* to the rear halls, or to the gallery which surrounded the courtyard; also he could reach the *ivan* in the shelter of this gallery.

But the most striking and important part of the Palace was the *ivan*, which resembled a large hall, being originally open in the front side. As far as I could judge, its oval ceiling was more than nine metres high. The ornamented parts of the walls projected in relief above the lower parts as a beautiful frieze. As I was carefully examining the details of the Palace, I heard a voice say: "I knew you would come; welcome to our hearth."

I turned round, but there was no one to be seen.

"Where are you?" I shouted.

"Don't be frightened, there is no one here besides me. I am absolute mistress here. I am sometimes visited by the ancient spirits of my ancestors, caliphs and princes, and have a little family talk and discuss the present sad condition of Islam and the best way to improve it. Do not look scared. They won't be here for several hours yet. We can sit and talk as long as you wish."

"But I still can't see you; where are you?"

"If you put out that lantern and concentrate on a point in the direction of the *mabain*, you will be able to see me."

I put out the flame, and concentrated in the direction she mentioned. There she was again in her full loveliness.

"My princess, my own dear princess. I have spent so many days and nights without you. Is it true that I see you once more? I thought you were a dream or a phantom, but no, I think you are a tangible reality. Come nearer and fill my eyes with your charm."

We sat together on two pieces of stone and chatted in whispers.

"I am beginning to like you," she said with the wiliness of an attractive female.

"Like? Please do not mention the word. It is so insipid and colourless. It hurts me. Say either 'love' or nothing at all."

"I am sorry to hurt you, but I do not know you long enough to love you. It must grow on me, you know."

"But how is it that I am already in love with you after one meeting?"

"Well, you men are funny creatures. You fall in love quickly and cool down almost as soon as you have fallen in love. But we womenfolk fall in love slowly and by degrees, but once we are in love, it is very hard for us to seek consolation. It pervades our whole existence. You will see one day for yourself. I shall be thinking of you fondly long after you have ceased to love me."

"I cannot forget my Princess, never . . . never . . . never." My emphatic tone sounded childish but sincere.

"Let us talk about something else now, shall we?"

"Yes, all right."

"How did you like our home? It is still beautiful in spite of the lapse of centuries, isn't it?"

"Of course it is," I answered sadly.

"Do not sound so sad. Our past glory has not faded out completely. We shall have another heyday and restore the might of Islam... but what is that? Hush! one moment. I hear some gentle sounds that are probably not audible to your earthly ears. Wait here till I go and find out who it is." She flitted away for a second and came back full of joy.

"It was only my sister. She came home unexpectedly. I have sent her away for another hour."

"Is she as pretty as you are?"

"Much more so."

"I suppose that's why you sent her away, so that I do not see her and take a fancy to her?"

"Not at all, because, if you are truly in love with me, you cannot fall in love with another woman, however beautiful she may be. And if you fall in love with her then you are not genuinely in love with me. In that case I would rather finish you... the sooner the better! Did you have a good look round the Palace?"

"I did, but did the Palace have originally two entrances?"

"Yes, one of them on the river-side leading to the river-garden, and thence to the quay, and the other on the eastern side, leading to the inner garden and to the courtyard of the *hareem*, the women's suite."

"What are those decorations composed of?"

"All ceilings, roofs and ornamented stalactites are composed of bits of bricks of different forms and sizes pieced together, each brick is engraved and decorated with special decorations. No palace or temple exists in the world in which the decorative art in brick has attained this limit of variation in details combined with the beauty of design when taken as a whole."¹

As she was explaining to me all these details I was watching the Tigris from the irregular hole that was once a door leading to the river-front. The moon was shining in full splendour and shedding its pale light on the surface of the water. A few men were rowing in canoes and singing gaily some local songs. They hardly thought of the dilapidated building that they were passing by as anything important or that their mediaeval princess was watching them and feeling deeply sorry for their lot. The breeze coming from the river was refreshing.

"Isn't it time that I went?" I asked the Princess quietly.

"Yes," she replied gently, "but do not forget to come back again, unless in the meantime you have fallen in love with a mortal being!"

She chuckled as she uttered these words. We walked together to the main door, then she quickly vanished in the darkness of the Palace. In the dim lights of the street I saw the Palace as a huge crouching monster, but a monster that was sheltering an elegant angel!

.

We saw each other many times afterwards. And we both admitted that we were definitely in love.

"Give me your word that you will not look at another woman again," she said one day.

"I will give you my word that I will do my best not to."

"No, not like that," she said. "Give me your definite word."

"I can't, because the devil is very much alive. He might

tempt me to look at someone pretty just accidentally. Besides, I might not be able to keep up this friendship, because I cannot see you except in my dreams, and on rare occasions when I concentrate very hard and self-hypnotize myself, which is a great strain on my nerves. It is already beginning to tell on me."

This friendship with my sweet fairy lasted for a little over a year, during which I tasted the purest pleasure of love; until one day as I was going to the Palace as usual I met a young Baghdadi girl who used to live near the Palace. I knew her and had met her quite a few times before, but on this night she looked more attractive than ever. She certainly looked charming in her black gown. It was as though I was seeing her for the first time. I suddenly discovered the beautiful creature in her.

"Where are you going?" she asked inquisitively.

I could not lie to her. I told her the truth — I told her that I was going to the Abbasid Palace.

"What!" she raised her beautiful thin eyebrows, "at this time of the night? You must be crazy. Do you realize that it is only frequented by owls and burglars?"

"I have been there several times before at this time of the night, yet I have seen neither owls nor burglars. You must be thinking of some other place."

"No, I am not thinking of another place. I am thinking of the Palace of al-Mamun," she said emphatically.

She insisted on coming to the door of the Palace to see me off. As we parted she implored me: "For our love's sake don't go in."

"I cannot do that." Saying so, I went in. I passed through the gloomy passages to the *ivan*. There was the Princess standing in the middle of the hall. Her eyes were glowing with fire.

"Give me that red flower that I gave you in Samarra," she demanded angrily.

"I can't give it to you."

"Give it to me, I said." She thrust her hand in my pocket and snatched it. Then pointing to the door of the Palace she said: "Leave my palace immediately before I hurl the dome of the *ivan* over your head."

"But what have I done?"

"Go back to your Baghdadi lady-love. You men are all traitors. I thought you had changed after eleven centuries. I suffered in my lifetime for the sake of a worthless man who deserted me for the sake of another woman. Get out of my home before something evil afflicts you!"

"Now I realize that you women are all alike, princesses and slaves, educated and illiterate, Eastern and Western. I spent a whole year with you. I poured all my emotions at your feet, and now you bid me go because I spoke a few innocent words to a harmless little girl. Goodbye to you. Goodbye to all the members of your sex. I shall hate you and hate all those creatures who call themselves 'women' because they will remind me of you. I shall be a woman-hater."

"Go on, hate me! Hate me! That is the only way to get rid of a strong violent love. You will see, my dear friend! I have prayed God that no woman shall ever be faithful to you."

"Go on, be vindictive!"

"I am not being vindictive — go out of my sight! I hate to see you as much as I once loved you. Maybe, one day I will be reborn in flesh and blood and come in your way to torment you."

¹ *Remains of the Abbasid Palace in the Baghdad Cathedral* (Baghdad, 1935), pp. 1-27.



THE INDEPENDENCE

(The Seventeenth)

PART

The five Principles of

Faith in God ★ Democracy ★ Nationalism



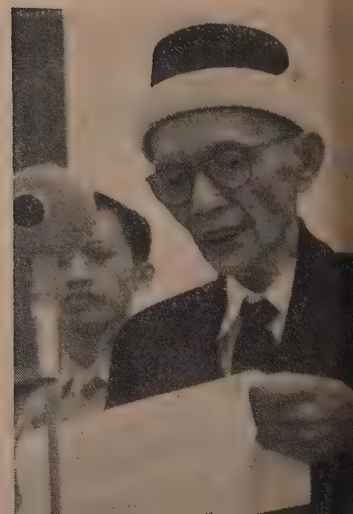
Above—The Historic Flag of Indonesia, unfurled for the first time on the 17th of August, 1945, has been hoisted. The President of the Republic of Indonesia, Dr. Ahmad Sukarno, is saluting it. Standing next to him is Dr. Muhammad Hatta, Vice-President of the Republic of Indonesia



Centre, top—The Historic Flag is being hoisted by boy and girl students in front of the Palace of the President of the Republic of Indonesia



Below—Tens of thousands of Indonesians have gathered together to celebrate the fifth anniversary of the Independence Day



DAY IN INDONESIA

(August, 1950)

SILA

Constitution of Indonesia

Spirit ★ Social Justice ★ Humanity



Above—Indonesian girl students are approaching the President of the Republic of Indonesia to receive the National Flag from his hands. They are going to hoist it in front of the Palace of the President



Centre, bottom—A Muslim religious leader is offering prayers of thanksgiving to God as the Historic Flag was hoisted for the first time in a free and independent Indonesia



Below—The Muslim Indonesian Boy Scouts are marching in a procession in the streets of Djakarta, Indonesia, to celebrate the Independence Day



INDONESIA — ITS PAST AND FUTURE

The importance of Indonesia in world economy.

The old name of the Indonesian Archipelago of "Nusantara" (*nusa* — island, *antara* — between, among) gives a clear indication of its geographic situation: an archipelago between two great continents, Asia and Australia.

In the course of many centuries the various world-cultures have influenced these islands. Naturally some of these cultures have been of considerable influence, while some were of rather a superficial character. It cannot, however, be denied that their influence is still there.

Indonesia is an agricultural country. With a chain of volcanic mountains with high peaks and extensive tablelands, the important place they occupy in world economy. It consists of islands ranging in size from a few acres to hundreds of thousands of square miles. Its total land area, 734,000 square miles, is equal to one quarter of the United States of America or of Australia.

The maps shown indicate very clearly Indonesia's vastness and magnitude. Projected on the same scale on the United States of America and on Europe, its vastness is indeed striking. These islands on which was focussed the attention of world-politics after World War II has a population of more than 70 million. Of these, 50 million people live on the islands of Java and Madura, 9 million in Sumatra, 3 million in Borneo, 5 million in Celebes, and 3 million on the remaining islands.

Indonesia is one of the most important equatorial countries in the world, owing to the wealth and variety of its products and Java is the most intensively cultivated of the islands. Extensive systems of modern irrigation works control the water-flow and provide the farmers with ample and controlled supplies of water.

This converts more than 70 per cent of the entire land-area of Java into a rich source of food supplies for the population. It also contributes to the production of large quantities of agricultural products of commercial purposes, such as rice, rubber, sugar, coconut, tobacco, tea, cotton, pepper, coffee, maize and cinchona.

On the other hand the export of tin and bauxite is increasing rapidly and the recovery of the petrol industries is advancing rapidly. There are also deposits of coal, iron, ore, gold and silver, in many cases still untouched.

After World War II, owing to Indonesia's prominent place in world economy, commerce recovered rapidly. Indonesian firms having been established, they began to take a considerable share in the ever-increasing trade with foreign countries.

A new educational system was projected after the last war, taking fully into consideration the radically changed circumstances. An idea of this system can be obtained by the following notes and remarks. It goes without saying that alterations will be made in future, whenever such seems necessary.

In general there are more schools in the towns than in the rural areas. The Indonesian Government, however, is planning a more efficient policy concerning the educational staff in order to give a fillip to rural education.

In Indonesia there is no language problem.

Considering the nature of Indonesia with its thousands of islands, it is nothing surprising to learn that there are quite a few languages. Perhaps they could be better described as dialects. Thus there are no linguistic controversies as in some other countries, as it possesses one general tongue: Indonesian.

Most of these dialects are more or less related to each other, and the differences in form as well as in structure are not fundamental.

Some of these dialects are only known to not more than a group of 200 people, like the Bobongkos vernacular in Celebes. But more than 30 million people speak Javanese.

The general language, Indonesian, is rapidly becoming common property. The Government and schools are already using it, as well as Parliament, the Press and the radio. Naturally the autochthonous languages are not being dropped. For this would mean loss of culture.

The Ministry of Education and Culture has urged all institutes and linguistic authorities to do their utmost to find and collect all kinds of special and technical terms in Indonesian, which are of importance for scientific and technical purposes. It



The Premier of the Republic of Indonesia, The Honourable Mr. Muhammad Natsir

Mr. Muhammad Natsir is also President of the Masjumi Party—the leading Muslim Political Party in Indonesia to-day

is the intention of the Government to develop the Indonesian language for use for every purpose and under every circumstance in the shortest possible time.

A special board of experts has been set up to compile a complete list of all new words, terms and expressions in Indonesia. An extensive dictionary will be published containing all Indonesian words, terms and expressions, old as well as modern.

Elementary schools in Indonesia have accommodated 10,000,000 children of school-going age.

Indonesia's population of 70,000,000 is part of the Malay race. Basically both Malays and Indonesians form a cultural unity. There are, however, highly civilized and developed units

with eminent arts and literature, and also few units, which are still of a lower standard with almost no civilization. The number of latter units amounts only to about 10 per cent of the total.

The new independent State of Indonesia was established at the beginning of this year. The Government are trying to make the best of it by concentrating all efforts on the reconstruction and stabilization of a new Indonesia.

That this is no easy job is obvious enough. One of the things which is engaging the attention of the Government is education. It is estimated that there are about 10,000,000 children of school-going age. Elementary schools all over Indonesia have accommodated $3\frac{1}{2}$ million of them by the 1st of August, 1950. Plans are in hand for Indonesian education aiming at giving elementary schooling to the entire school-going youth in ten years' time. The Government's object is to provide education for every child in the country.

One type of elementary school for entire Indonesia consisting of six forms is projected. This school is to be considered as the basis of all instruction.

There are many difficulties as yet to be overcome. For instance, the supply of materials for the schools, such as books and scientific equipment, as well as the training of adequate numbers of teachers, is a stupendous job.



Top—The Proclamation of the Independence of Indonesia is chiselled in marble

Centre—The Premier of the Republic of Indonesia, The Honourable Mr. Muhammad Natsir, is delivering the 'Id al-Fitr (1369 A.H.) Sermon at Djakarta on the 17th of August, 1950

Left—The Indonesian monument called "The Fire of Revolution Keeps Aflame"

THE TASKS AWAITING THE MUSLIM WORLD

By WIESLAW JEZIERSKI

There are four fundamental problems which must be resolved by the Muslim world as soon as possible, in particular:

- I. The unification of the Muslim World by the six unities:
 - (1) religious;
 - (2) national;
 - (3) lingual;
 - (4) intellectual culture;
 - (5) economic; and,
 - (6) political.
- II. Raising the cultural level of the Muslim peoples in three ways:
 - (1) material;
 - (2) spiritual:
 - (a) intellectual,
 - (b) ethical; and
 - (3) social.
- III. Spreading of Islam.
- IV. Starting an organized effort to resolve the problems quoted above:
 - (a) founding a Territorial Organization of the Muslim Community; and
 - (b) founding a "Universal Muslim Association".

I. The Muslim World wants Unity.

The grade of the integration of any social group depends on the number and quality of various ideals, wants and interests which the group's members have in common. The more integrated any group is, the stronger it is.

The perfect unity of any social group must be a religious, national, lingual, cultural, economic and political one. These unities are similar to a ladder, the basis of which is religious unity and the top of which is political unity.

"We should get rid of all inferiority complexes. Our strength should lie in self-confidence and faith in our destiny. . . . Don't be misled by the propaganda that Islam and the Muslim peoples have had their day," said the Honourable Ghulam Muhammad, Pakistan's Finance Minister, at the Opening Session of the International Islamic Economic Conference in Karachi last year.¹

It is certain that the Islamic World has a grand rôle to play. But it will play that rôle only if it is strong. And it will be strong if it is united.

Let us always remember the command of the Prophet Muhammad: "Hold all together by the rope of God and do not disperse".

1. The Muslim World wants Religious Unity.

All true Muslims abhor the narrow sectarianism which is contradictory with the spirit of Islam.

"The whole of the religion of Islam is briefly summed up in the two short sentences, *La ilaha illa 'l-Lah*, i.e., There is no god but God, or Nothing deserves to be made an object of love and worship except God; *Muhammad Rasul Allah*, i.e., Muhammad is the Messenger of God. It is simply by bearing witness to the truth of these two simple propositions that a man enters the fold of Islam."²

"No one has the right to expel anyone from the brotherhood of Islam so long as he confesses the Unity of God and the prophethood of Muhammad. The Qur'an and the Hadith are quite clear on this point. Thus in the Holy Qur'an we have: 'And do not say to anyone from the brotherhood of Islam as long as he offers you salutation,

"Thou art not a believer"' (4: 94). The Muslim form of salutation — *al-Salamu 'alaikum!* or, peace be with you! — is thus considered a sufficient indication that the man who offers it is a Muslim, and no one has the right to say to him that he is not a believer, even though he may be insincere."³

"A doctrine so plainly and so forcibly taught in the Holy Qur'an and the Hadith stands in need of no support from the great and learned men among the Muslims; but, notwithstanding the schisms and differences that arose afterwards, and the numerous intricacies that were introduced into the simple faith of Islam by the logical niceties of later theologians, the principle above stated is upheld by all authorities on Islam. . . . The famous Abul Hasan Ash'ari writes in the very beginning of his book *Maqalat al-Islamiyyin wa ikhtilafat al-Musallin* ("What the Muslims say and the differences of those who pray"): 'After the death of their Prophet, the Muslims became divided on many points, some of them calling others *dzall* — straying from the right path, and some shunning others, so that they became sects entirely separated from each other, and scattered parties, but Islam gathers them all and includes them all in its sphere.'⁴

It would be disastrous if all Muslims would not be willing to acknowledge the oneness of the Islamic Faith in spite of all small sectional differences, which, in that case, would dissect the body of the Muslim community against the teachings of the Prophet Muhammad.

Let us acknowledge the oneness of our Faith!

Let us co-operate in various fields of cultural, social, economic and political activities in spite of all sectarian differences which have nothing in common with the spirit of Islam!

Let us re-establish *al-Khilafah* as a visible symbol of the oneness of Islam!⁵

2. The Muslim World wants National Unity.

The Holy Qur'an teaches that all mankind is but one family. Islam does not acknowledge in matters of faith any distinctions of sex, race, tongue and social rank. In Islam there is no room for national quarrels and rivalries. According to the Iranian Foreign Minister, Mr. 'Ali Asghar Hekmet:

"Nationality is synonymous with religion. We Muslims have one nationality and that is Islam."⁶

In Islam there is no room for social classes and, consequently, for class wars.⁷

"... Nationalism is quite an artificial institution, and, if you wish, you can aptly label it as a disease, which afflicted humanity temporarily, and luckily, it is vanishing, and vanishing steadily. It is this narrowness of the mind, this provincialism, this parochialism, recognized by modern Western terminology as Nationalism, against which the

¹ *The Islamic Review* for February, 1950, p. 37.

² Maulana Muhammad 'Ali: *The Religion of Islam*, 1936, p. 131.

³ *loc. cit.*, p. 125

⁴ *loc. cit.*, pp. 126-127.

⁵ Dr. G. Kheirallah: "A Call to the Muslims," *The Islamic Review*, March, 1950.

⁶ *The Islamic Review* for December, 1949, p. 36.

⁷ Mr. Ghulam Muhammad's speech, *The Islamic Review* for February, 1950, p. 36.

master mind of Muhammad rebelled and sought a unity of the spirit rather than that of colour or class, and it won!"⁸

But it is quite a natural phenomenon for us to be attracted in different degrees by different persons. Generally, people are seeking relations among their *akfa*, i.e., among the persons who are equal with them in respect of their tongue, race, educational level, social rank, political ideology, or religious creed, respectively. Common ideals present, usually, a very strong force to bind men together.

Islam, which is not only a belief in God but also a system which regulates the life of individuals and of society, is such a cementing force in the highest degree. Thus it is quite natural that all true Muslims — *not denying the teachings of the Holy Qur'an concerning the oneness of humanity* — should look upon themselves as members of *Ummat Muhammad*,⁹ i.e., of the People of Muhammad, as members of a great brotherhood which is bound together by common faith, common ideals, and common style of life, whatever the age, sex, race, tongue, educational level, social rank, and particular opinions of its individuals may be.

All true Muslims must be "Muslim first, Arab second, Iraqi third", as the saddler's daughter told Dr. Khulusi.¹⁰

The citizens of the Swiss Confederation speak four different languages, but, notwithstanding this difference, they are united into a single nation by the consciousness of their common historical heritage and by their common ideal of liberty.

The unification of the human race can only become a reality gradually. Muslims should make a first step towards this unification by unifying themselves into one Muslim nation.

3. The Muslim World wants Lingual Unity.

The Muslim community includes many peoples which speak different languages. This fact presents a serious obstacle which hinders the unification of the Muslim World.

Fortunately, the exalted language in which the Holy Qur'an was revealed is not yet dead and — *Insha Allah* — it will never become dead.¹¹

This classical (or "regular", as the French say) Arabic language should become the second language of all Muslims, a medium of common understanding between Muslims speaking different tongues and dialects. It should be taught in all Muslim schools. Lessons in Arabic should be broadcast. Manuals for autodidacts should be published.

A cultural and political unification of the whole Muslim World is hardly thinkable without a common medium of understanding. But it must be emphasized that the adoption of the Arabic literary language as such a medium has nothing in common with the extermination of the national tongues which are used by Muslims in their daily life.

4. The Muslim World wants Unity of its Intellectual Culture.

As I have already stated, Islam is not only a belief in God but a perfect system of life based on the Prophet's teachings.

⁸ Dr. S. A. Khulusi: "Political and Social Philosophy of Muhammad," *The Islamic Review* for March, 1950, p. 20.

⁹ Dr. S. A. Khulusi: "Political and Social Philosophy of Muhammad," *The Islamic Review* for March, 1950, p. 17.

¹⁰ Dr. S. A. Khulusi: "The Acropolis of Granada," *The Islamic Review* for November, 1949, p. 34.

¹¹ Professor Dr. A. K. Germanus: "Linguistic Foundation of the Unity of Arabic-speaking Peoples," *The Islamic Review* for March, 1950, p. 21.

¹² Mr. Eshref Edib: "The Universality of the Institution of the Hajj—The Pilgrimage to Mecca," *The Islamic Review* for October, 1949, p. 5.

¹³ From Mr. Ghulam Muhammad's speech, *The Islamic Review* for February, 1950, p. 32.

¹⁴ See Mr. Liaqat 'Ali Khan's address, *The Islamic Review* for February, 1950, p. 25.

That system not only regulates the private life of individuals and the public life of the community as a whole, but also is a cardinal factor which determines (or, at least, should determine) the intellectual culture of all Muslim peoples. Having a common basis in the Holy Qur'an and in the Hadith, Muslim intellectual culture cannot but be uniform in its essence and in its spirit.

The following means of strengthening the national and cultural unity of the Muslim peoples seem to be recommendable:

- (a) facilitation of travel;
- (b) facilitation of personal relations, as for example, of correspondence, of marriages, etc.;
- (c) exchange of youth;
- (d) scholarships enabling studies in foreign Muslim countries;
- (e) international congresses and conferences;
- (f) establishment of an International Treasury of Muslim Culture, which should include a library, a museum, and archives of documents, documentary films, gramophone discs, etc.;
- (g) establishment of an International Academy of Sciences and Letters;
- (h) establishment of an International Institute of Muslim Statistics;
- (i) establishment of an International Information and Documentary Office;
- (j) establishment of an International Muslim Publishing Co-operative with a view to publishing various books and periodicals, as, for example:
 - (i) a yearly Almanac of the Muslim World;
 - (ii) a yearly Current Muslim Bibliography;
 - (iii) a Statistical Yearbook of the Muslim States;
 - (iv) a Muslim Encyclopaedia;
 - (v) a weekly Digest of Muslim political and cultural periodicals; and
- (k) establishment of International Unions of various Muslim associations (of teachers, lawyers, journalists, writers, merchants, physicians, engineers, women, youth, etc.).

The importance of Hajj for the unification of the Muslim World cannot be overestimated.¹²

5. The Muslim World wants Economic Unity.

"Even after achieving political independence some of us have not been able to throw off economic thralldom, and you will agree with me that economic objection to the interests and will and might of others is nothing but a camouflaged slavery. All of us are not yet complete masters in our own houses."¹³

The modern technique of the means of communication has subjugated space and time, and, in this way, it has cemented the whole world into an economic unit, which is destroying the economic independence of individual states. No country at the present time can do without the raw materials and manufactured articles which are supplied by foreign countries. Economic phenomena, which occur at various places in the earth, cause an immediate repercussion in the remotest corners of our globe.

It is only the economic co-operation between all Muslim States which is able to make Muslims "masters in their own houses".

The Honourable Liaqat 'Ali Khan, Prime Minister of Pakistan, hopes that with the increase of trade between Muslim countries their cultural contacts will also increase, and they will be able to add to their glorious heritage, and thereby make their due contribution to the culture of the world.¹⁴

6. The Muslim World wants Political Unity.

There are two reasons for the political unity of the Muslim World: a religious and a political one.

If we acknowledge the oneness of our Faith and the oneness of the Islamic community, we cannot but acknowledge also the necessity of establishing the political unity of the Muslim States. *Ummat Muhammad* can have but a single State: a Qur'anic one.¹⁵

"Every spot of land, where a Muslim lives, is Islamistan."¹⁶

"Based as it is on the Oneness of God (*Tawhid*) and Prophethood (*risalat*), the Muslim nation (*millet*) is independent of the limits of space:

Our essence is not confined to a place.

Its strong wine is not confined to a single cup.

Our heart belongs not to India or Rum or to Sham.

For its native land is only Islam'" (*Iqbal*).¹⁷

Readers who are not convinced by the religious argument should keep in view the political reasons for establishing Islamistan.

Only a Muslim Federation "can survive in a world full of intrigues and insatiable ambitions. Our world at present is based on the system of *blocs*: you have the Western *bloc*, the Soviet *bloc*, and the World-Jewry *bloc*. So why not have the Muslim *bloc*? Believe me, the Muslim Federation is very urgently needed because the individual Muslim States will be crushed one by one if they do not show solidarity and unite."^{17a}

As Islam accommodates various modern forms of Government, the political structure of the Federated States of Islamistan is a matter which can be discussed and decided by the majority of the *millet*, i.e., of the whole Muslim Community.¹⁸

An eminent protagonist of Islamistan is Mr. Chaudhury Khaliq-uz-Zaman, president of the All-Pakistan Muslim League in Karachi, who has presented us with his conception of a Qur'anic or Islamic State. But it is a pity that he has not pointed out the ways which are to be adopted with a view to realizing his scheme.

II. The Muslim Peoples Must Raise Their Genuine Culture.

Till the present day there existed neither an adequate definition of "culture" nor an appropriate division of its various branches. By culture we usually mean all human activities and all products of those activities, excepting the physiological ones.

Culture is usually divided into five branches:

- (a) *material*, comprising all human activities and products of those activities which satisfy the needs of our physical body;
- (b) *spiritual*, comprising all human activities and products of those activities which satisfy our spiritual, i.e., religious, moral, intellectual and aesthetical wants;
- (c) *social*, which is identical with our social life (relations of individuals between themselves, formation of various social groups, relations between individuals and social groups and, *vice versa*, relations of social groups between themselves). It includes the structure of the family and the family life, the structure of the the State and political processes both internal and international;
- (d) language.

1. Raising the Material Culture.

It would be a truism to affirm that the material culture of the Muslim peoples stands to-day on a deplorably low level.

It would be also a truism to say that material culture is a basis of moral culture.

A man whose whole time and forces are dedicated to hard physical labour cannot develop his intellect. A man who shares a mud hut with animals cannot busy himself with the fine arts. A man who has no financial means to satisfy his most primitive needs cannot educate his children in colleges and universities. The lack of material culture is a source of the lack of economic welfare. Both go hand in hand with intellectual backwardness.

Islam does not teach the negation of life as do Buddhism and, in a certain measure, Christianity. On the contrary, the Prophet Muhammad is reported to have said:

"Eat and drink and wear clothes and be charitable, not being extravagant and self-conceited" (*Al-Sahih* of Bukhari, 77: 1).

If we wish to raise the economic welfare and the intellectual level of the Muslim peoples we must raise the level of their material culture first.

Much care must be given to private and public hygiene. Every school must teach the elementary notions of hygiene. A great number of physicians must be trained. Hospitals must be built. Dispensaries must be established. I would suggest also the establishing of an institution of travelling physicians, in consideration of the specific conditions prevailing in some Muslim countries.

But it should be underlined that material culture and economic welfare, whatever their importance may be and whatever attention we give them, are not and shall not become ends in themselves. They should serve merely as a means of raising the spiritual level of men.¹⁹

Raising Intellectual Culture.

The Prophet Muhammad encourages us to gain knowledge. He says:

"Read in the name of thy Lord who created. Read and thy Lord is most Bounteous. Who taught to write with the pen, he taught man what he knew not" (96: 1, 3-5).

Our first duty is to expel the illiteracy from the Muslim countries. To that end a great number of teachers must be trained, manuals must be published, schools must be built, legal foundations of compulsory learning must be established. The institution of travelling teachers is to be recommended in consideration of the specific conditions prevailing in some Muslim countries.

Modern methods of teaching and modern organization of schools must be adopted.

School authorities, when constructing their curricula, must pay attention to the following facts:

- (a) that the Muslim culture presents an indivisible unit and that it is a common product of international *élite*;
- (b) that the Islamic religion is the fundamental basis of Muslim culture, in particular of Muslim morality, law, economics and family life;
- (c) that the cultural, economical and political relations between Muslim countries require a common medium of understanding; and
- (d) that the schools must prepare men and women for their rôle which they have to play as —
 - (i) managers of their families;

¹⁵ Mr. Chaudhury Khaliq-uz-Zaman: "My Conception of a Qur'anic or Islamic State," *The Islamic Review* for January, 1950, p. 22.

¹⁶ Dr. S. A. Khulusi: "Toledo . . . Where is the Land of Islam?" *The Islamic Review* for April, 1950.

¹⁷ Mr. Mian Bashir Ahmad: "Two World-Renowned Thinkers of Turkey and Pakistan," *The Islamic Review* for April, 1950, p. 45.

^{17a} Dr. S. A. Khulusi, "The Acropolis of Granada," *The Islamic Review* for November, 1949.

¹⁸ Professor Dr. M. Hamidullah: "Islam and Communism," *The Islamic Review* for April, 1950, p. 11.

¹⁹ See Maulana Muhammad 'Ali's *The New World Order*, Chapter II, p. 73.

- (ii) citizens of their countries;
- (iii) producers and consumers of the material and spiritual culture.

The Western elementary and secondary schools teach many obsolete and useless things, as, for example, Greek, Latin, logarithms, equations, geometrical functions, crystallography, etc., but they do not teach things which are indispensable to everybody in private and public life.

Men and women have a quite different biological and social task to achieve, consequently co-education is not an appropriate method to bring up youth.²⁰

As citizens, all men and women are members of their community and of their State. They have certain rights and duties and are obliged to participate in the political life of their country and to be co-responsible for its welfare. It is clear, therefore that all men and women should know the laws of their country and should understand the structure of the State and of the community of which they are members.

As producers and consumers of material culture all men and women require elementary notions of book-keeping, statistics, economics and legislation which regulate economic life.

As producers of any other branch of culture all men and women require an elementary knowledge of the theory and universal history of all branches of culture. The rational development of culture is hardly thinkable if the men who create it have no elementary knowledge of the meaning and tasks of this culture and of the rôle they play in the cultural processes. No theory is able to produce ingenious and noble men and women, but it is sure that without theory no talent can be developed entirely.

In any case the present situation is a paradoxical one. It must be changed, if the parents are to educate rationally their children, and if the citizens are to participate consciously in the public life of their community.

Oral method of teaching is an anachronism.

The problem of *Universities* is a hard one. We should not adopt the obsolete structure of European and American Universities.

They teach orally many things which can be expounded in manuals. Unfortunately oral teaching is much easier than the writing of manuals. *Verba volant, scripta manent*. The writing of manuals requires much more responsibility, accuracy and originality in comparison with oral teaching, because manuals are accessible to a large public and subject to the criticism of competent specialists. The *oral method of teaching* is an anachronism inherited from the past, when books were scarce because the knowledge of writing was rare, the copying of books demanded much time, effort and money, and the art of printing was unknown. Plato and Aristotle taught orally, but that fact is not a convincing reason why we should teach orally nowadays when printed books are cheap and everywhere acquirable. My own experience has shown me that students do not pay attention to lectures but acquire knowledge at their homes from mimeographed texts of the lectures or from manuals published by renowned specialists.

Much care must be given to the *seminary work*. I venture to affirm that the justification for the existence of the Universities lies in their seminary work. I understand very well that my point of view is not acceptable to the learned people who are lecturing in the Universities. These gentlemen like comfortableness. They prefer to deliver from their chairs any more or less erudite speeches than to be hard at work in their seminaries and to write manuals. They prefer to teach something in an apocryphic

manner, than to discuss any thesis with their pupils. The motive of that attitude is clear: discussion is always dangerous because one can stumble.

Seminary work and Universities.

Universities should give their students the possibility of doing seminary work in the evening. External students should have the possibility of attending seminaries during their vacations.

Modern Universities favour an *exaggerated specialization*, the natural consequence of which is an impertinent narrow-mindedness. I wish to underline that especially in the fields of social, political and economic life the world wants men with large minds which can embrace the wide horizons of human knowledge, potent brains which are capable of penetrating the complicated problems of human life and resolving them in a synthetical manner. Modern culture is an enormous machinery with innumerable wheels which are mutually correlated and which are quite unintelligible, if taken separately.

Consequently, I should recommend that:

- (a) lectures should be reduced to a necessary minimum;
- (b) the place of lectures should be, in the main, supplied by convenient manuals and periodicals, printed or mimeographed;
- (c) external studies should be allowed, as in the University of London;
- (d) the possibility of studying by correspondence should be granted;
- (e) the greatest stress should be placed on the seminary work thoroughly graded;
- (f) the exaggerated specialization and the resulting narrow-mindedness should be prevented by all means. To that end the University studies should be divided into four cycles:
 - (i) a common preparatory course including: logic, methodology, gnoseology, psychology of learning and of creative work, hygiene of mental work, theory of writing composition, theory of style, rhetoric, etc.;
 - (ii) (1) a general course in any broader field of knowledge (as, for example, theology, law, economics, pedagogics, Muslim culture, journalism, social work), enlarged by other appropriate matters;
 - (2) a special course in any special sector (as, for example, Hadith, penal law, economics of public enterprises, education of adults, Arabic religious literature, management of newspapers, "surveys");
 - (iii) a common synthetical course including general theory and synthetical history of all branches of human culture.

The school authorities should give much more care to the *selection of teachers*. They should turn their minds not only to the knowledge, but also to the character and pedagogical talent of the teaching staff.

University professors are to be not only learned specialists with a high intellectual and moral culture but also talented teachers. Unfortunately, the Universities are inundated by erudites who possess no pedagogical talent and no pedagogical training.

The family is not only a biological institution. It is also a pedagogical and economic cellule of the community. As managers of their families all men and women therefore require certain notions of hygiene, pedagogics, educational psychology, economics and book-keeping.

²⁰ See Dr. G. I. Khairallah's article, "Reflection on Polygamy," *The Islamic Review* for April, 1950, p. 39.

The place of learned people who have no pedagogical talent and no pedagogical training is in the Academies of Sciences and Letters but not in the Universities.

Freedom of opinion and expression being guaranteed by the Universal Declaration of Human Rights, Art. 19, no one is to be deprived from his right to teach, and, consequently, to establish schools, because teaching is nothing but a method of giving information and of expressing ideas. Private schools are to require no authorization. If some of them become sources of immorality or if they are lacking in hygiene, they can be closed according to the sentence of a Court of Justice.

3. Raising Ethical and Social Culture.

The source of ethical and social culture is religion.

Religion is a system of thought which can be divided into two parts:

- (a) the theoretical, which includes the doctrines of faith. It is called *iman* (faith, belief), *usul* (a root, a principle), *'aqaid* (beliefs), or *ma'rifa* (knowledge);
- (b) the practical, which includes the ordinances to which a Muslim must conform his life. It is called *furū'* (branch), *ahkam* (ordinances), *ta'a* (obedience), or *'amal* (action).

If one wishes to live in conformity with the regulations of any religion he must have:

- (a) a sufficient knowledge of that religion; and
- (b) the goodwill to live according to those regulations.

The Muslim community has therefore the duty:

- (a) of teaching these regulations to its members; and
- (b) of developing their ethical "dispositions".

The following social institutions are obliged to achieve these tasks:

- (a) families;
- (b) schools;
- (c) prison-houses;
- (d) para-educational institutions (institutions of "by-education"), religious and cultural associations, press, broadcasting stations, theatres, movies, libraries, etc.; and
- (e) the State.

The Family.

The *family* is a natural and fundamental cellule of society. Its rights are guaranteed by the Universal Declaration of Human Rights (Art. 16 (c)). The stabilization of society requires that every man and woman shall live in a married condition. The Prophet Muhammad is reported to have said: "Whoever of you has the means to support a wife, he should get married" (*Bukhari*, 67: 1). I sincerely confess that, in my opinion, it is much better to marry four wives, than to have a "liaison" or to frequent prostitutes. And I hope that every sincere woman would prefer to share her home with three legal wives of her husband than to tolerate her husband's fornication with the street-walkers. It is a well-known fact that the number of women exceeds the number of men. It would be unjust and immoral if we gave no possibility to thousands of women to get legal sexual relations.²¹

The motives of getting married and the causes of the disintegration of the family and of resulting divorces are a very important social problem, which should be studied carefully by Muslim psychologists and sociologists. Studies of that kind should be encouraged.

The *place of woman* is in her home. Woman has a natural profession: that of a consort and that of a mother. It is, however, no blame if a married woman executes at her home some professional or non-professional work which does not hinder her to accomplish her family duties. There exist many activities of that kind. But many others are totally incompatible with the

biological and social tasks of woman. The higher education and the participation of women in intellectual, social and political life is to be supported by all means. We should "give women a chance to play their part for the glory of Islam and cease to regard them as a mere ornament in the home".²²

The desirability of a Muslim University in a European country.

Schools should not only teach. They should also develop the character of their pupils much more than they do at present.

Muslim youth must be educated in Muslim schools. Education in European and American schools has many advantages, for the youth can profit from various cultural institutions which can hardly be found at all in Muslim countries, but it must be borne in mind that the atmosphere of Western towns gangrenes the character. I would, therefore, recommend to found in a free European country a Muslim University, which could:

- (a) secure their pupils all advantages offered by a Western cultural environment;
- (b) educate them in a true Muslim atmosphere and guard them against the depraving influence of their environment; and,
- (c) get them acquainted with modern Western culture, showing them what in it is good and what in it is bad.

The proposed University should include the following faculties:

- (a) Theology;
- (b) Law;
- (c) Economics;
- (d) Muslim Culture;
- (e) Pedagogics;
- (f) Journalism; and,
- (g) Social Work.

Prisons are nothing but institutions for re-educating criminals. They should be administered by a special department in the Ministries of Public Education. To that end a large staff of functionaries must be trained in the Faculty of Pedagogics. Research work in the field of re-education of criminals must be encouraged.

The "*para-educational*" institutions exert an enormous influence upon the mind and character of men. That influence cannot be overestimated. It is, therefore, the duty of the State and of the whole community to control the activities of these institutions. Such a control has nothing to do with the suppression of the freedom of opinion and expression which is guaranteed by the Universal Declaration of Human Rights.

The few principles which should be the basis of the State.

The *State* is such a great and complicated social "organism" that I would require a large volume if I would expound all my ideas concerning its rational structure.

I hope, nevertheless, that it will be sufficient if I point out the following principles according to which a rational State should be built:

- (1) The purpose of the State is:
 - (a) the achieving of tasks which cannot be achieved by separate individuals or by any small groups of individuals, for example, by families, various associations, and territorial communities; and,
 - (b) the introducing of order into various branches of human activities.

²¹ See also Dr. G. I. Kheirallah's article, "Reflections on Polygamy," *The Islamic Review* for April, 1950, p. 34.

²² Begum Shaista Ikramullah. See *The Islamic Review* for February, 1950, p. 37.

(2) All men and women have certain innate rights. These rights are formulated in the Universal Declaration of Human Rights. They must be respected by every individual and by every social group. They must be respected and guaranteed by the constitutional law of every State.

(3) A Muslim State must be built on the basis of laws deduced from the Qur'an and the Hadith, which are in this respect "absolute authorities" (*al-Adillat al-qat'iyya*).

(4) "From the provisions of the Qur'an and the Hadith Muslim jurists have deduced that the commands of the *Shari'at* (or Muslim law in a broad sense) can be divided into five categories of obligatory, praised, disliked, prohibited and permissible either way. The law takes note of the first four and leaves the last one to the discretion of individuals according to their timely needs and likings, and naturally does not enumerate this kind of thing, which can be limitless."²³

But it would be disastrous if *all* permissible activities should be left to the illimitable discretion of the individuals. In that case there could be no order. And without order no social life is possible.

Consequently, every community has the duty to regulate that kind of human activities:

- (a) by making some of them obligatory;
- (b) by prohibiting some of them; and
- (c) by leaving some of them to the discretion of individuals.

(5) There are three methods of drawing out new laws:²⁴

- (a) *qiyas*, i.e., "a process of deduction by which the law of a text is applied to cases which, though not covered by the letter, are governed by the spirit of the text," or, briefly, reasoning based on
- (b) *istidlal*, i.e., inferring of any law from another law, in particular:
 - (1) from customs and usages which prevailed in Arabia at the advent of Islam;
 - (2) from customs and usages prevailing anywhere and at any time;
 - (3) from laws of religions revealed previous to Islam, which are not:
 - (i) expressly forbidden or abrogated by the Qur'an;
 - (ii) opposed to a reliable hadith of the Prophet Muhammad;
 - (iii) opposed to the spirit of the Qur'anic teachings;
- (c) *istihsan* and *istislah*, i.e., a deduction of laws based on considerations of justice and public good.

Principles underlying the formulation of new laws.

According to Maulana Muhammad 'Ali the principle underlying this method of formulating new laws "is a very sound one and is quite in accordance with the spirit of the Holy Qur'an. There is, moreover, less liability to error in this method than in far-fetched analogy, which often leads to narrow results opposed to the spirit of the Holy Qur'an" (*loc. cit.*, p. 105).

²³ Professor Dr. M. Hamidullah, "Islam and Communism," *The Islamic Review* for March, 1950, p. 11.

²⁴ Maulana Muhammad 'Ali: *The Religion of Islam*, pp. 103-106.

²⁵ Shaikh Jalal al-Din Suyuti: *Tarikh al-Khulafa*, p. 40 (Muhammad 'Ali, *loc. cit.*, p. 99).

²⁶ Imam al-Hafiz Jalal al-Din Suyuti: *Jami' al-Saghir*, p. 11 (Maulana Muhammad 'Ali, *The Religion of Islam*, p. 110).

²⁷ *loc. cit.*, p. 110.

I would suggest that the results obtained by the *qiyas* and *istidlal* should be adopted only if they are not opposed to the principles of justice and of the public good.

(6) As it is demonstrated by Maulana Muhammad 'Ali, "any Muslim community has the right to make any law for itself, the only condition being that such a law shall not contravene any principle laid down by the Holy Qur'an" (*loc. cit.*, p. 115).

There are three systems of democratic legislation:

- (a) a *demarchical* one: the legislative power lies exclusively in the hands of the whole community;
- (b) an *oligarchical* one: the legislative power lies in the hands of a Legislative Assembly elected in free elections by the whole community; and
- (c) a *mixed* one, which is somewhat complicated:
 - (i) decisions concerning certain most important affairs are taken by the whole community;
 - (ii) decisions concerning other, less important, affairs are taken by a Legislative Assembly elected in free elections by the whole community;
 - (iii) a definite number of citizens has the right of the "initiative", i.e., of proposing any new law or of suggesting the abolition of any existing law.

In that case a general "referendum" of the whole community shall decide.

The "mixed" system of legislation is to be recommended. It is certainly not contradictory to the teachings of the Qur'an and the Hadith and not opposed to the spirit of Islam.

My interpretation of the Qur'anic words "their affairs are by counsel".

According to the Holy Qur'an public affairs should be transacted "by counsel" among the citizens (24: 38).

Abu Bakr "gathered together the heads of the people and the best of them and consulted them, and if they agreed upon one opinion (by a majority) he decided accordingly"²⁵

That system was quite rational in the time of Abu Bakr and his successors. But it is an obsolete one in the epoch of railways, automobiles, aeroplanes and radio.

(7) All citizens should be co-responsible for the welfare of their community. Consequently participation in the voting should be obligatory.

But it would not be reasonable if *all* members of any community should be obliged to participate in the political life of their community: in elections of a Legislative Assembly and in taking decisions concerning the public affairs.

The duty of voting should be limited to the men and women who satisfy the following conditions:

- (a) they should have reached the age of 25 years;
 - (b) they should be of sound mind;
 - (c) they should not have been deprived of their political rights by the sentence of a Court of Justice; and
 - (d) they should have a sufficient intellectual culture and, in particular, sufficient theoretical knowledge of public affairs.
- (8) The Prophet Muhammad is reported to have said: "The differences of my people are a mercy."²⁶ According to Maulana Muhammad 'Ali the "difference of opinion is called a mercy because it is through encouraging difference of opinion that the reasoning faculty is developed and the truth ultimately discovered".²⁷

The meaning of the saying of the Prophet, "The differences of my people and mercy".

If men are authorized to differ in opinion they must consequently also be authorized to live according to their opinions. They must have the possibility of realizing their opinions in practice. If not, their opinions would remain a pure theory without any practical value because they never could be verified.

It would be but hardly thinkable if the individuals should be authorized to live according to *all* their wishes and likings. On the other hand there exists no convincing reason why the State should have the right to oppress the will of the majority of members of the small territorial groups of individuals and to hinder them regulating their own affairs according to their own wishes.

The State should be nothing but a compulsory federation of smaller territorial units, a top of a ladder which includes provinces, districts, towns and villages, and settlements.

These units should have a full autonomy, i.e., the right to regulate and manage their own affairs themselves.

A rigid uniformity imposed by force kills the progress and causes the marasmus of the culture. This rigid uniformity has killed the splendid culture of China.

(9) In the State and in each component part of it should be six factors :

(a) a *co-ordinating and executive* factor : The Head ;

(b) a *legislative* factor :

(i) the whole community consulted in a general "referendum" ;

(ii) the Legislative Assembly ;

(c) an *administrative* factor : The Cabinet of Ministers (in the State) or the Administrative Board (in the component parts of the State) ;

(d) an *advisory* factor : The Court of Experts ;

(e) a *controlling* factor : Courts or Boards of Control ;

(f) a *judiciary* factor : Courts of Justice.²⁸

(10) Culture is a product of the common effort of any ethnic group. It is determined by the geographical, biological and psychological factors. On the other hand various branches of the culture exert also a reciprocal influence upon themselves. That complicated net of interdependent factors, being uniform neither in time nor in space, cannot but produce a great quantity of very different cultures.

If transplanted into an inadequate human and physical environment, a culture degenerates. The political structure of the Swiss Confederation cannot be transplanted, for example, into the empire of the Negus.

Freedom is always a difficult thing. Often it is dangerous for the prosperity of the community. The State has the duty of preparing its citizens for public life and of educating them towards using their rights.

The image of the State I have depicted in the previous paragraphs is therefore an ideal which should be attained gradually.

This image is a product of the mind of a Muslim who abhors slavery, loves freedom, appreciates co-operation, and values tradition.

III. Jihad — Spreading of Islam.

Jihad in the Holy Qur'an and in the Hadith means the service of Islam in any form, as shown by Muhammad 'Ali in his *Religion of Islam* (Chapter V).

According to the same learned author, the "propagation of Islam is no doubt a religious duty of every true Muslim, who

²⁸ I cannot explain in the present article all details of this complicated machinery.

must follow the example of the Prophet Muhammad, but the spread of Islam by force is a thing of which no trace can be found in the Holy Qur'an. Nay, the Holy Book lays down the opposite doctrine in clear words : "There is no compulsion in religion" (loc. cit., p. 551).

The propagation of Islam is seriously hindered by :

(c) the lack of appropriate literature in the Western, Oriental and African languages ;

(b) taking no notice of the scientific principles of propagation.

I would suggest the undertaking of a research work concerning the motives of conversions from other religions into Islam and from Islam into other religions. Such a research work could show us appropriate methods of the propagation of our Faith.

IV. Ways of Starting an Organized Effort to achieve our Tasks.

"Sporadic, individual or regional efforts are useless and ineffective in these days of organization and collective action. Sincere, well-organized action can accomplish in 25 years more than could be accomplished in 200 years of loose-knit effort," says Dr. G. Kheirallah in his "Call to the Muslims" (*The Islamic Review* for March, 1950, p. 27).

Muslims are lacking in the gregarious instinct in the best sense of this word. They feel no need of organizing themselves with a view to realizing their common wants and ideals. If they do so, they form too many associations and institutions, and in that way they divide, dilute and dissipate their energy without any positive result.

It is my concern, therefore, to persuade my Muslim brothers that they will never succeed in achieving their tasks if they lack a strong organization.

In the February, 1950, issue of *The Islamic Review* I suggested the establishing of a European Islamic Council. Some of my correspondents write me that they would be most interested in my solution of the problems put forward. They hope that I have some ideas as to how they should go about the task of giving my suggestions a practical shape.

One correspondent fears that the following difficulties will stand in the way of implementing my proposals :

(1) the lack of a central organization ;

(2) the lack of personalities of sufficient stature to envisage such an organization ;

(3) the uncertainty of obtaining adequate financial backing.

Another correspondent calls my attention to the fact that Muslim experiences and stresses in various parts of Europe are not the same, and that the strategy and manner of approach in one country are certainly not the same as that of Muslims in another country. One tells me that in the town where he is living there exists an association of Muslim youth which (if my plan is practical) would become superfluous. Unless the members of that association are convinced that my scheme will not be purely visionary, they will not have sufficient force and enthusiasm to support it.

The need of the European Islamic Council.

I see that I am obliged to give the friends of my ideas some further explanations of my scheme.

I sincerely confess that I do not understand how a "central organization" is needed for the establishing of a European Islamic Council. The proposed European Islamic Council, *being itself a central body*, requires the support of no other central body. I do not fear "the lack of personalities of sufficient stature to envisage such a Council". It is movements that make personalities and not *vice versa*. The movement you advocate is rational, "has a solid ideological basis and is put forward at a time when the world is in need of it..." writes Dr. 'Isa A. Samad.

Neither do I fear the lack of adequate financial means to bring into being the suggested European Islamic Council. Small monthly shares, to be paid by all member-associations of the named Council, certainly will be sufficient. Dr. Samad thinks that the financial problem "will no doubt be a real difficulty, but if tackled boldly should not be insoluble. It must be remembered that most of our work will be purely voluntary and hence lack of finances will not prevent us from devoting our own time and energy and even money to an activity which will help to raise our status both in this world and in the next. . . . Let us make a sincere effort and, *Insha Allah*, we shall succeed".

I understand very well that Muslim experiences and stresses in various parts of Europe are not the same, and that their strategy and manner of approach in one country are not the same as that of Muslims in another country. The Territorial Organization of Muslim Communities in Europe suggested by me should be no rigid organization to force their members to adopt some definite methods. It should be a *planning and co-ordinating* centre. Its purpose should be the unification of efforts but *not* the unification of methods. It should have nothing in common with an oligarchical autocracy. It should be nothing but a *federation of Muslim associations* scattered in Europe, with a view to realizing their common tasks and ideals. Its member-associations would have a full autonomy.

The realization of some of my suggestions (as, for example, that of founding a Muslim University in Europe requires much time, much hard work of the "best brains and the most devoted hearts among us", and, last but not least, the moral and financial support of the Governments of the free Muslim countries. No doubt it will bring us much stumbling, much disenchantment, and much dismay.

But some others (as, for example, the founding of a Territorial Organization of Muslim Communities in Europe) require neither long time nor great financial means nor support of any official body. They require only small contributions and the goodwill of Muslims.

It is this goodwill to which I appeal.

A scheme for a Territorial Organization of the Muslim Communities in Europe.

The situation of Islam and of the Muslims in *Dar al-Kufr* being an exceptional one, I would suggest the following structure for the Muslim Communities in Europe:

(1) LOCAL Islamic Committees.

These should consist of the representatives of local associations and institutions and of individual Muslims who are not members of any association.

(2) NATIONAL Islamic Councils.

They should consist of the representatives of all Local Islamic Committees.

(3) EUROPEAN Islamic Council.

This should consist of the representatives of all National Islamic Councils.

Their task should be, as already stated, the planning and co-ordination of all activities in the following fields:

- (a) propagation of Islam on a strictly non-sectarian basis;
- (b) spreading of the knowledge of the Muslim culture among non-Muslim peoples;
- (c) spreading of the knowledge of the Arabic language among Muslims;
- (d) reinforcement of the spirit of solidarity between the Muslim peoples;
- (e) organization of Pilgrimages to Mecca;
- (f) facilitation of personal contacts between Muslims;

(g) raising the ethical and intellectual level of the Muslims; and,

(h) moral, legal and financial help to Muslims.

The way of realizing the suggested scheme.

I think that the following way is to be recommended with a view to realizing the suggested scheme:

- (a) In each locality a friend of the idea of the proposed Territorial Organization of the Muslim Communities in Europe should form a small *Organizing Committee*;
- (b) each Organizing Committee should send a circular to all Muslim associations and institutions existing in the respective locality and all Muslims which are not members of any association, inviting them to a meeting;
- (c) each assembly of the representatives of local associations and institutions should found a *Local Islamic Committee*;
- (d) each Local Islamic Committee should get in touch with me;
- (e) I will publish in *The Islamic Review* a complete list of all Local Islamic Committees;
- (f) the Local Islamic Committees established in the capitals of the several countries should invite to a meeting all Local Islamic Committees established in their respective countries;
- (g) each assembly of the representatives of the Local Islamic Councils should found a *National Islamic Council*;
- (h) each National Islamic Council should get in touch with me;
- (i) I will publish a complete list of all National Islamic Councils in *The Islamic Review*;
- (j) a congress of the representatives of all National Islamic Councils should ratify the statutes of the Territorial Organization of the Muslim Communities in Europe and appoint a *European Muslim Council* and its Perpetual Secretary-General;
- (k) the Secretary-General of the European Islamic Council should establish a Permanent Office of the named Council and appoint its functionaries;
- (l) the European Islamic Council should establish an *International Organizing Committee of the Muslim University in Europe*, consisting of the representatives of the International Islamic Committee in Karachi, Muslim Universities, and Muslim learning associations;
- (m) the International Organizing Committee of the Muslim University in Europe should establish:
 - (1) an *Honorary Committee*, including distinguished and well-known Muslims;
 - (2) a Committee of *Patrons*, including Muslims of high rank (as, for example, Ministers, etc.);
 - (3) a Committee of *High Protectors* including Chiefs of the Muslim States and members of their families.

Suggestions and criticism concerning the various topics I have analysed in the present article are welcomed.²⁹ Letters in English French, German, Italian or Spanish may be sent to me. Correspondents who can do so are asked to facilitate my correspondence by enclosing International Reply Coupons.

Editors and co-workers of Muslim periodicals are requested to give publicity to my scheme and to send me the issues of their periodicals containing comments and criticism on my programme (underlined in red).

MUSLIMS! Help me if I am right, set me right if I am wrong!

²⁹ Please remember: this call is directed ~~at~~ now, but not to your neighbour!

ISLAM AND WORLD POLITICS

SETTLEMENT IN SYRIA

By ABU MUHAMMAD

Let the Arabs everywhere regard the 5th of August as a day of festival. It is the day of proclaiming the Second Syrian Republic. Conditions in that Republic were, however, portending a great disaster, for indeed a country that suffered three *coup d'états* and tried three kinds of rule had every reason to doubt its own security and future. Many people were thinking that the country was on the verge of a great revolution which would have destroyed the very foundations of the State.

Foreigners of various nationalities were behind the scenes of unrest. King 'Abdullah had his own party in Syria which clamoured for Greater Syria. The Iraqis had also their own group which preached the gospel of the Fertile Crescent, supported by the British. The Americans, who were opposing the Anglo-Hashimite plans, had also their own men. Their interference had almost assumed a direct form. They had been all the time nourishing the principles of independence and the Republic. Some of them even went so far as to call for the abolition of the Constituent Assembly and the effacing of all the traces of the military *coup d'états* and advocated the return of Shukri al-Quwatli, who was forced to resign by the late Colonel Husni al-Za'im, and the calling back of the former Chamber of Deputies that was dissolved after Za'im's rise to power.

In spite of all those intrigues and counter intrigues, the Syrians have merged out safely.

The Constituent Assembly which was elected before the *coup d'état* of Colonel Shishakli was busy drawing a constitution for Syria. But at this stage there were differences of opinion supported by a press which was receiving cheques from various foreign quarters. At this time the question of the State's religion was raised. Some claimed that Syria consisted of various religions and sectarian groups, so it should not have any official religion whatsoever. The Muslims were extremely indignant at this. The Constituent Assembly preferred to put this question as last item on its agenda, to postpone all possible troubles that might ensue from it.

At last the Constituent Assembly was successful in drawing a Constitution which was at once one of the best Constitutions of the world and safeguards for the Syrians their rights and gave them equality before the law. It proclaimed that the President of the Republic should be a Muslim, as Islam is the religion of the great majority of the people. Islamic teachings and precepts are henceforward to be regarded as the fountain of any future legislation. Religious minorities are to be respected and considered free and on equal footing with the rest of the community.

The day the Constituent Assembly declared the accomplishment of the Constitution, and its approval by an overwhelming majority after its being read out twice, the Military High Commandant in Syria made an announcement which has a far-reaching significance: it declared that the army had taken an oath not to interfere in the affairs of the State and it would not meddle with politics in the future. It will only be the guardian of the country and protect Syria from any external aggression. It will bow to any government that comes to power by constitutional means. Any man of military rank that intends to do other than what has been stated shall be severely punished. Syrian politicians should not attract the military to politics or their parties. Politics has its own men, as so the army; both should be kept apart, neither interfering with the other.

This declaration helped to restore to people their confidence in the future and gave them a sense of security.

As soon as the Constituent Assembly declared the accomplishment of the New Constitution, it changed into a Chamber of Deputies. Thus it has now the right of legislation, the formation of government and the supervision thereof. Some trouble-makers were expecting that the question of a new President of the Republic would be a new means of stirring up trouble. But all the party leaders decided without difference of opinion to bestow such an exalted honour on the Grand Man of Syria, Hashim al-Atasi, who managed to steer the ship in the most turbulent waters and lead it successfully to the shore of security. His election was almost unanimous: 95 votes against 6.

ANTI-ILLITERACY CAMPAIGN IN IRAQ

THE ROVING SCHOOLS

By RASHID SALBI

The imparting of education to roving tribes.

The various Iraq Governments have endeavoured to fight the three well-known scourges: Ignorance, Hunger and Disease. These are so intertwined that it is almost impossible to treat the one without the others.

Just as the complete Iraqi departments have paid attention to campaigning against disease and hunger, the Ministry of Education has been doing its best to spread elementary, secondary and higher education even among those who are unable to attend day classes. In big cities night schools were opened. Thus an opportunity was given to labourers and workmen whose ages were in advance of the students of primary schools. One can in those classes see the soldier, the peasant and the workman. They are on the whole very eager to acquire as much knowledge as

possible. Those evening schools were termed Anti-Illiteracy Centres. But some of those students have proved very ambitious. They wished to get as much learning as others were keen on amassing wealth. The result was that the Ministry of Education established two categories of schools (for the three stages of education for men and women), day schools and evening schools. But these, according to competent educational authorities, were insufficient, for there were the tribes which kept moving from one place to another, and in spite of the fact that their number is dwindling, the Government found it expedient that learning should be spread among them. One or more teachers were assigned to each group, according to requirements. They were provided with all that they needed for discharging their duties in the best possible manner. So, if the tribe decided to migrate, the teacher also migrated with them, he being considered as one of them. On arriving at the new spot, he resumed the lessons that were interrupted by the days of the journey.

¹ Courtesy, Editor, *al-'Alam*, Rabat, Morocco, for September 29, 1950.

The foregoing were some of the means adopted for teaching those people who were fully or partially willing to learn. But the Government did not like to keep quiet with regard to those who were so much enwrapped in ignorance that they were averse or indifferent to education. Thus the Ministry of Education had recourse to compulsory education. The Law of Public Instruction empowered the local authorities, at the instance of the Ministry of Education, to compel people to attend classes in certain districts. Consequently, in more than one hundred districts (in the counties of Baghdad, Diyala and Hilla) compulsory education had been carried out. Education authorities are thinking of extending the law to the rest of the country.

The use of films in educating Iraqis over fifty years of age.

Those were the methods followed by the educationalists in Iraq to combat illiteracy. But they had also thought of those people who were over fifty who had either passed the age of education through senility or lacked the desire. They thought, if teaching them reading and writing was somewhat difficult, it was still possible to educate them through other means. Music, cinema and radio being some of the effective means in this respect, they were seriously considered by the Ministry of Education. If each county could have one car (at least at the beginning), which can accommodate a small library, a pharmacy, a cinematographic set and a radio, then the teacher and the doctor could gather the people round them in the evenings, through the attractions of the cinema, which should begin by showing interesting light films, followed by educational ones showing the people how to look after the children and bring them up, and how to care for their farms and cattle, or how to associate with other people, and other subjects which might sound to some people odd for their simplicity, but the forlorn villagers living in far away districts are in great need of

them. After the exhibition of the films, both the teacher and the doctor could meet the people and discuss with them various topics in such a way that people would come back to them in the morning and consult them on various points which might rouse their interest later on, and ask the doctor, for instance, about certain illnesses and their remedies, provided that the doctor has already prepared the necessary medicines and prescriptions.

The teacher can make use of the radio, the gramophone and the cinema to direct people as far as possible towards social, economical and cultural reform. Such a "Roving School" can stay in one spot a few days, not exceeding a week, after which it will have to move into another and discharge the same duties that it had discharged in the previous place. Thus the car will continue its journey from one place to another, fighting disease and ignorance, and spreading the illuminating light of knowledge by provoking desire and interest, shunning all the ordinary means of education which are usually attended by nervous strain and wrecking concentration.

It is interesting to point out here that whilst the Iraq Government was negotiating with one of the companies in London to construct these special types of cars for education purposes, it was discovered that, by sheer coincidence, both Denmark and Holland had already approached the same company for the production of almost similar cars for exactly the same purpose.

Every effort is being made to combat illiteracy in Iraq, for the Iraqis realize that they cannot revive the ancient glory of Baghdad save through education. The fact that education in its first two stages, the primary and secondary, has been made free and public makes one feel that there is a hope that this young State will one day occupy its former important position in the world.

TRADE LUNGS OF EAST PAKISTAN

By LATIF AHMED SHERWANI

The ports of Karachi and Chittagong.

West Pakistan inherited a highly-developed 20-berth seaport in Karachi, but East Pakistan was not so fortunate in this respect. Chittagong, the only seaport in that region, could handle only 5 to 6 hundred thousand tons of cargo in 1946-47, the year immediately preceding the partition of the sub-continent. It then had a jetty frontage of 2,300 feet, with four berths, which could take only four medium-size steamers. Chittagong is an excellent natural harbour, but not much importance was attached to it in the pre-partition days. It was used mostly for handling tea grown in the adjoining areas, and Calcutta served most of the import-export needs of the region that now forms East Pakistan.

On the creation of the independent State of Pakistan, Chittagong was called upon to handle the entire foreign trade of East Pakistan, excepting such goods as came from, or went to, India across the land frontiers. For this reason a very large number of improvements had to be effected in the Chittagong port to enable it to handle the growing volume of trade. This has been achieved at a pace much faster than many people expected, as will be evidenced by the following figures of cargo handled by the port during the last four years:

Year	Imports (Tons)	Exports (Tons)	Total (Tons)
1946-47	87,176	155,907	243,083
1947-48	198,001	124,227	322,228
1948-49	358,008	239,572	597,580
1949-50	709,980	298,383	1,008,363

According to very reliable estimates, the present handling capacity of the Chittagong port is approximately 1,500,000 tons. And all the improvements have been carried out without any major capital works. These include provision of a steel-pile jetty, extension of existing jetties so that larger ships can also be accommodated, rebuilding of marshalling yards, reconstruction of sheds, installation of river-moorings, floating jetties and river lighting equipment for night pilotage. The inadequacy of the railways in the province and the difficulty of loading when the ships are at moorings has, to a great extent, been overcome by the acquisition of a river flotilla of 32 sea-going barges.

But even this increased capacity is inadequate to cope with the growing requirements of East Pakistan. If Pakistan is to export all her jute, the Chittagong port will have to handle nearly a million tons of cargo on this account alone. Other commodities, such as tea and hides and skins, may be estimated at two hundred thousand tons. East Pakistan is deficit in food-grains, and in 1949-50 the province imported 2.5 hundred thousand tons of food-grains, as also 1.2 hundred thousand tons of salt. On the basis of these figures, as also East Pakistan's requirements of consumer and other goods, it is estimated that the province's total import-export requirements will be of the order of 2.5 million tons. It is with this end in view that the Government of Pakistan have decided to expend nearly Rs. 15 crores (about £16,000,000) on the development of the port. When fully developed, the port will have 13 berths, 5 transit sheds, 2 salt gollas, additional warehouses and extensive marshalling yards.

Port Jinnah.

Chittagong is situated at the south-eastern tip of East Pakistan, and as already stated, in this vital region railways and motor roads are quite inadequate. Besides, because of its size and ever-changing course, it has not been possible to bridge at any point the mighty Brahmaputra river, so that East Pakistan has been divided into two portions. For these reasons, search had been going on for some time past for another seaport on the south-western coast of the province. This search has been successful, for which the credit goes to Commander Little, an Australian Marine Surveyor of international repute, whose services have been loaned to the Royal Pakistan Navy. Twenty-five miles south of Khulna and about 60 miles from the sea on the Passur river near Chalna, a place has been discovered where safe anchorage can be established for nearly six medium-size steamers for handling cargo by lighterage. According to a report published in *The Capital*, of Calcutta, "not only is the Passur a

fine deep river, but the approaches to it are far better than the approaches to Chittagong. A lightship is to be stationed near its mouth and the outer shoals have already been buoyed." At the proposed site at low water at neap tides, draught will be 22 feet deep, which will very well serve the purpose of modest size ocean-going steamers, but it is proposed that steamers should come in and go out at spring tides, when the water is about 25 feet deep. To start with, the new port is expected to handle 5 to 6 hundred thousand tons of cargo, and the intention is that from this port should be exported mostly jute, which could easily be brought there from Narayanganj, East Pakistan's jute-marketing centre, via Barisal and Khulna, in river flats. Immediate provision is being made for pilot vessels, launches, moorings, buoys, wireless equipment, etc., and it is hoped that the new port, which will be called Port Jinnah, will be declared open some time this winter.

MEDITATIO SODALITATE

A Study In Brotherhood

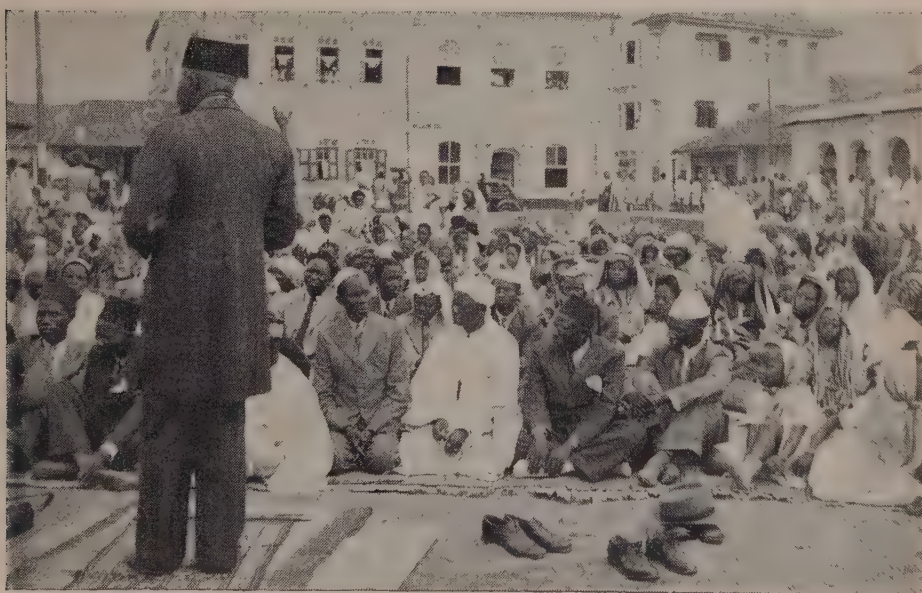
By THOMAS MUHAMMAD CLAYTON

"They showed enthusiasm at meeting their friends, yet they betrayed no boisterous display of frivolity so common to European crowds; even though there were Europeans among the worshippers, they bore the same mark of moderation common to the others"

The sun had just passed the meridian. As we walked along the hot, dusty road, we heard or rather felt a monotonous but strangely beautiful chant fill the air about us. Passing through a group of trees, a strange and wondrous sight befell our unbelieving eyes. There, on a recently improvised high wooden tower, a blind Arab, clad in spotless raiments and white turban, seemed to harangue the very heavens with his fascinating intonation. We sat down with no conscious effort, hypnotized by his weird, spirit-like refrain. The words we did not understand fell fascinatingly upon our ears, *Allahu Akbar, Allahu Akbar; La ilaha illa 'l-Lah; La ilaha illa 'l-Lah* — God is the greatest; God is the greatest; there is no god but God.

Before, we had been aware of nothing going on about us, but now we noticed that a great number of people were beginning to assemble. People of all ages, of all manners of

dress, of all walks of life, were approaching with a taciturnity which betokened reverence. They spread long mats upon the ground which produced an interesting colour contrast between the green of the grass and the tan of the mats. More and more people came, and indeed, we had begun to wonder whether the assembly would ever be complete. The people took off their shoes and sandals and formed long lines, one line falling in behind the other. We were amazed, even in our silent passive observation, that no distinctions of any kind were to be found in this congregation. Here were white men, yellow men, black men, poor men, wealthy men, beggars, and merchants, all standing side by side with no thought of race or social station in life. Not one single person in that whole gathering looked away from the mat immediately in front of him.



A section of the Muslim community at Lagos, Nigeria, is listening to the 'Id al-Fitr sermon

It was a simple but dignified gathering like the one depicted in this picture that inspired the writer of the article in the first place, and led him ultimately to identify himself with the followers of Islam

At this point, a venerable old man stepped forward and stood upon a small mat just in front of the congregation. He was dressed in flowing white robes, inexpensive, but pearly white, with a bright green turban which crowned his handsome, friendly and intelligent face. First he folded his hands on his breast, then raised them and then replaced them upon his breast. The fez-crowned, be-moustached worshipper immediately behind the leader then began the haunting and plaintive incantation we had heard before. Each member of the congregation folded his hands upon his breast simultaneously as the chant terminated. There was a short period of time during which nothing was heard but the whispered petitions of the faithful. Although it was but a whisper, to us it seemed to roar and reverberate again and again, testifying that these reverent people were standing in the presence of their Lord, and worshipping Him. There was something wonderful about these people. We could never have doubted their purity of mind nor their uncompromising sincerity as we gazed on their facial expressions. The eyes of some were barely open; others were wide-eyed, as if they looked beyond the limits of mortal vision. Whatever they saw was most certainly a thing of wonder to so inspire these human hearts — hearts which suffer from the same frailties as others all over the world.

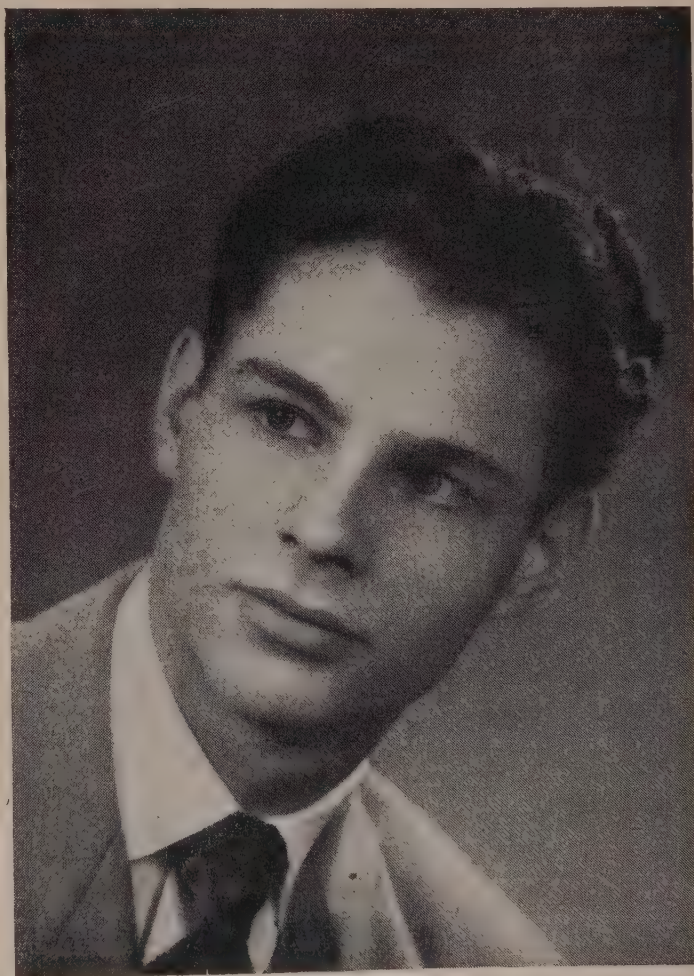
The chanting began again, this time not as loudly as before, and not monotonous or repetitive. The worshippers continued to stare at their mats, silently meditating on the words pronounced by the leader. A simultaneous "*Aameen*" by all, and another was began, with the same opening phrase, *Bismi 'l-Lah al-Rahman al-Rahim* — In the name of God, the Beneficent, the Merciful. The leader said '*Allahu Akbar* — God is the greatest — and all of the thousand or more people bowed down, and again the thundering heavenly whisper diffused with the air. Standing up, the old man spoke a short phrase and was answered by another phrase from the followers. Then they all prostrated themselves on the mats with their foreheads touching them. Here was another example of this newly-discovered universal brotherhood and fraternal spirit. We could see the obviously economically superior with their heads touching the mat behind the others who could not even afford to wear clothes free from mending or tatters. Again the whispering, then the '*Allahu Akbar* — God is the greatest — and the congregation sat up. All prostrated again and then stood up. We watched this process three more times, only on the second and last time, there was a sitting after the second prostration. We could tell the end was near; it seemed to be the last sitting. Again we could note the extreme humility of the crowd, even though their prayers were spoken in whispers. Some wept while they prayed, overcome by their spiritual zeal. Others seemed almost elated, as if they were almost approaching the Eternal. At the end, while all were sitting reverently, the leader turned his head first to the right, then to the left, saying *al-Salamu 'alaikum wa Rahmat Allah* — the peace of God be upon you and His mercy. The congregation followed his example, and the prayer was over. Our mystic trance was broken. It seemed that we were returning from a long journey, as if we had been somnolent for centuries, or as if we had just witnessed a fantastically wonderful image. Whatever our emotion, the people were on their feet, greeting each other happily and familiarly. They showed enthusiasm at meeting their friends, yet they betrayed no boisterous display of frivolity so common to European crowds; even though there were Europeans among the worshippers, they bore the same dignified mark of moderation common to the others. They all seemed to scintillate with a quiet charm that one finds difficult to describe in words.

We became aware that someone was staring at us, and from the corners of our eyes we saw one of the worshippers approaching us. We looked around to see none other than the venerable leader of the congregation. His smile was friendly and encouraging,

and although we were extremely self-conscious, we attempted to show the same friendliness. He quietly said, *al-Salamu 'alaikum*, and extended his hand to us. We tried in a confused way to explain that we did not speak his tongue. My friend spoke several words in English, and then the old man laughed quietly and said, "Peace be with you, my youthful friends. You have just seen a group of Muslims at prayer". I must confess that we were no less than stupefied to hear this Oriental speaking English more perfect than our own.

He introduced us to some of the people standing nearby, and they requested that we spent the day with them. We were so pleased and appreciative that we could scarcely contain our exuberance. That day was perhaps the most portentous day of my life, as well as the most pleasant. Little did I realize that I might have joined that congregation had I returned to that spot the following year.

The fraternal spirit displayed by that heterogeneous group is an impression which is not easily nor soon lost. Almost three years have now passed since that event, two of which I have been a Muslim, and I find myself even now awakening in the middle of the night to hear once more that beautiful and plaintive chant, and to see again those men who displayed the true attributes of men who sincerely seek their God.



The writer of this article, an American Muslim, Mr. Thomas Muhammad Clayton

It is the well-known boast of Islam that the spiritual equality of which Mr. Thomas Muhammad Clayton speaks in his essay does not reach the same sublime heights in any other social system as it does in the social order of Islam

MONETARY EVENTS IN ISLAMIC COUNTRIES

Effects of the Devaluation of the Pound Sterling and the Korean Crisis

By DR. J. HANS

The devaluation of sterling in September, 1949, was the starting point for a world-wide realignment of currencies, and the sudden outbreak of the Korean crisis had certain repercussions on international monetary affairs reflected by the acceleration of armaments and the sharp rise in the price of a number of raw materials and capital goods.

Twelve months have elapsed since the devaluation of sterling and three months since the beginning of fighting in Korea. The following article is a brief critical survey of the monetary reactions of the two above-mentioned events on developments in Islamic countries.

General Survey.

An important lesson can be derived from the experience of the past twelve months: none of the Islamic countries has departed from the monetary policies they decided to pursue in September, 1949; that is to say, that the countries which did not devalue a year ago — Turkey, Syria, the Lebanon, Iran, Afghanistan and Pakistan — were able to maintain the parities of their national monetary units at the pre-devaluation level. On the other hand, the devalued Islamic currencies remained also crisis-proof during the whole period under review. This stability is partly due to the fact that most of the countries in question are producers and exporters of valuable raw materials, such as oil, cotton, jute, rubber and tin, which were effected by the "boom" due to the Korean crisis.

As a matter of fact, the only currency in the vast Middle East area which is evidently overvalued is the Israeli pound; though the Israeli currency was devalued in conformity with the British pound to \$2.80 in September, 1949, its free market rate in New York has declined to the present level of some \$1.50.

Reference must also be made to a number of important changes in the status of the monetary authorities of Egypt, Iraq and Jordan, which occurred during the period under review.

Pakistan's Rate of Exchange Challenged by India.

Within the world of Islam the most salient development to follow the devaluation of sterling occurred in Pakistan, the only country of the sterling *bloc* which did not devalue its currency at all.

Pakistan's decision resulted in the sudden emergence of a discount of the Indian rupee. The former parity of the two rupees was replaced by a substantial disparity as the new ratio was 100 Pakistani rupees = 144 Indian rupees. Indian political and commercial quarters were chiefly responsible for the slogan of the "overvalued Pakistani rupee", which has poisoned the commercial relations between the two Dominions since September 1949. It was anticipated in these quarters and elsewhere that the question would be dealt with by the International Monetary Fund on the occasion of its annual meeting held in Paris in September last. It could not be overlooked that some of the arguments produced against Pakistan savoured of *political pressure*, as it was emphasized that Pakistan would be precluded from obtaining a loan from the World Bank if she would insist on her monetary policy. As a matter of fact, Pakistan has applied to the Bretton Woods institution for membership; full membership rights are, however, conditional on the previous recognition of the par value of the monetary unit of the country in question by the Fund's Board of Directors. There was much speculation about the eventual future exchange rate of the Pakistani rupee.

The International Monetary Fund kept, however, aloof from any action which might have been interpreted as yielding to foreign pressure. The matter was not dealt with in Paris and the Pakistani rupee remained at its pre-devaluation level in terms of the U.S.A. dollar (30.23 U.S.A. cents).

Indonesia's drastic, but successful, monetary policy.

When the Indonesian Government took rather "unorthodox" measures to cope with the problems of an inflated currency and a heavy budgetary deficit in March last, many expert observers qualified the policy as a leap in the dark. The subsequent evolution, however, fully justified the boldness of the measures. It will be remembered that the monetary reform included a number of quite different measures, such as (1) halving of all banknotes from five guilders upwards; (2) halving of all deposits; (3) leaving one-half in circulation and converting the other half into a compulsory national loan; (4) issuing foreign exchange certificates to cover 50 per cent of the invoice value of the exports; (5) fixing the rate of these export certificates at 200 per cent (thereby the exporters receive double the price of their exports in terms of the national currency); and, (6) increasing the export duty on estate rubber from 7.8 cents per kilogram in January, 1950, to 61.4 cents in October.

Any student of national economy who would have ventured to suggest such a combination of deflatory and inflatory measures as the Government of Djakarta actually risked introducing in March last would have been considered as a prophet crying in the wilderness. And yet the Indonesian experiment fully succeeded, though it must be admitted that the boom in rubber prices during the last three months (representing an increase of some 200 per cent) was a "windfall" which materially facilitated the monetary and financial reconstruction work of the Government.

Both Pakistan and Indonesia emerged as sovereign Islamic States under very troublesome political, social and economic conditions in 1947 and 1949 respectively. Therefore it is not surprising that the bold measures the architects of these two countries were called upon to take reflect also the rather revolutionary atmosphere prevailing during the post-war period.

The Egyptianization of the National Bank of Egypt.

Looking at the recent monetary developments in Egypt, it is to be stated that the economic and financial history of this country is a sign of "evolution". Egypt is certainly in a far more favourable position in her struggle for full monetary sovereignty as compared with Pakistan and Indonesia. The date of the 25th May, 1950, when the National Bank of Egypt was converted into a central bank and passed from private to Government control, is a milestone in the "Egyptianization" of the country. It was the "terminus" of an evolution going as far back as the year 1898, when the bank was founded to serve as Government bank and bank of issue for Egypt.

The original statutes and organization of the National Bank of Egypt reflected the circumstances of the time when it was founded, i.e., under the régime of the "Capitulation". But the charter of the Bank has been gradually adapted and altered, by agreement with the Government, to accord with subsequent political and economic changes. During all these 52 years the National Bank has acted as a central bank by force of circumstances and necessity.

The question of legally conferring on the National Bank all the attributes of a central bank had been, however, raised as early as in 1933. Though the issue of bank-notes constitutes one of the chief attributes of a central bank, there are other essential agenda in central banking, such as influence over the money market, credit policy, management of the currency, supervision of the other banks and financial institutions which were not *de jure* vested in the National Bank. In addition, the bank had always to remember not only its duty to the Government and the public, but also to its shareholders. The abolition of the Capitulations in the year 1936 paved the way for a more intrinsic improvement in the legal status of the bank as a public institution. When, in 1940, the bank's privilege of issuing bank-notes was extended until 1980 among the provisions laid down by the Government, there were requirements for the Egyptianization of the Board and of the staff of the bank. By the end of 1944 an Egyptian majority of the Board had been attained, as foreign directors were replaced by Egyptians whenever a seat became vacant either by death or resignation. Negotiations between the Government and the Bank in February last resulted finally in an agreement concerning the legally conferring on the Bank the functions of a central bank.

Iraq and Jordan.

In Baghdad the Iraq National Bank was established in order to take over the functions of a national central bank, thus replacing the Iraq Currency Board.

A GLANCE AT THE WORLD OF ISLAM

England

The Shah Jehan Mosque, Woking.

On Friday, the 15th September, 1950, in response to an appeal made by Chaudhary Ghulam 'Abbas, Supreme Head of the Azad Kashmir Government, special Prayers were offered at the London Prayer House, administered by the Shah Jehan Mosque, Woking; the office of the High Commissioner for Pakistan in London; the R.A.F. Camp at Halton, Bucks, where Pakistani Air Trainees are being trained; and at the Shah Jehan Mosque, Woking, to pray for the success of the just case and cause of Kashmir which is now under review by the Security Council of the United Nations.

On Saturday, the 16th September, 1950, a party of about forty people, under the auspices of the London Appreciation Society, visited the Shah Jehan Mosque, Woking. This party consisted of persons of cultivated tastes and ideas, and for some it was not their first visit to the Mosque. First of all, Dr. S. M. 'Abdullah, Imam of the Mosque, delivered a comprehensive lecture dealing with the institution of the Mosque in general, and the history of the Shah Jehan Mosque in particular. He pointed out that the mosque in Islam, although primarily meant as a place of worship, is open to other kinds of meetings such as social, cultural, educational, etc. The Imam also pointed out that a Muslim could pray anywhere as "the whole earth is made a Mosque for him", according to a Saying of the Prophet Muhammad. He dealt with Islam in general, giving its salient features. He observed that Islam was the religion of one-fifth of the human race. After the lecture, which was followed by an interesting and thought-provoking discussion, all the members of the party were entertained to tea by the Imam.

The World Congress of Faiths.

The World Congress of Faiths, whose aim is to promote a spirit of fellowship among mankind through religion and to awaken and develop a world loyalty while allowing full play for the diversity of men, nations and faiths, held a Fellowship

A Jordan Currency Board was newly founded in London to administer the monetary affairs of the Kingdom of Jordan, which, as from 1st July, 1950, was re-admitted to the sterling area. The Jordan Currency Board has taken over the rôle of the Palestine Currency Board, whose functions in Israel ceased in 1948, when the Anglo-Palestine Bank obtained the privilege of issuing the new Israeli currency. The change in the monetary authority of Jordan was also connected with the creation of a national currency, the Jordan Dinar (equal to the pound sterling); the dinar notes issued by the Iraq Currency Board are the new legal tender and means of payment instead of the currency notes of the former Palestine Currency Board.

No News from the "Maghrib".

There is nothing to report from the Western outposts of the World of Islam: Tunisia, Algeria and Morocco. The "Schedule of Par Values" issued by the International Monetary Fund (11th issue, 1st July, 1950) simply states: "Since 26th January, 1948, there has been no agreed par value with the Fund for the franc of Algeria, Morocco and Tunisia". The same statement is also applied to the French franc. Pending the unsettled state of the currency dispute between the Monetary Fund and the French franc *bloc*, the Fund's and the World Bank's resources are not accessible to the countries of the "Maghrib", nor are they available for Pakistan owing to the existing situation as outlined in this article.

Gathering at Cheshunt College, Cambridge, from the 15th to 18th September, 1950. Dr. S. M. 'Abdullah and *Khan Bahadur* Ghulam Rabbani Khan represented Islam at this gathering. The meeting started with a short service conducted by the Reverend R. G. Coulson, with readings from the World Scriptures, in the college chapel, which had one peculiarity worth mentioning — there was a complete absence of any images, stained glass pictures of saints, crucifixes, etc. Dr. S. M. 'Abdullah recited Sura al-Fatiha, as well as chapter 2, verse 286 from the Holy Qur'an. The main speeches for discussion by the learned speakers were "The Trend Towards One-ness" and "The Trend Towards Universalism", which were not only preached and taught but actually implemented and achieved by Islam more than thirteen centuries ago. It is the echo of the message of the Last Prophet, the Prophet of Arabia, which resounds in the four corners of the world, and humanity is trying to solve the international problems of diversity to bring about harmony. Swami Avyaktananda, leader of the Vedanta Movement in England, very ably discussed the subject, but by some oversight failed to pay the due homage of the message of one-ness taught by Islam. During the discussion time, *Khan Bahadur* Ghulam Rabbani Khan explained the ideology of the one-ness of humanity in the light of the basic principle of faith in the Unity of God, Who is styled in the Qur'an *Rabb al-'Alameen* — "Author of all existence, who has not only given to the whole creation its means of nourishment but has also beforehand ordained for each its sphere of capacity and within that sphere provided the means by which it continues to attain gradually to its goal of perfection". The idea of the one-ness of God establishes the reality of the one-ness of humanity. As a necessary corollary to this faith, the Muslims achieved the much enviable state of society of perfect equality of status of mankind by eliminating all social, racial and geographical barriers; by proclaiming that the accident of births have no privileged dignity, and righteousness alone is the mark of distinction amongst humanity in the eyes of their Lord. The Swami in his final address said that in fact Islam has the outstanding distinction to its credit in removing the stigma of

inferiority in mankind resulting from man-made distinctions, and succeeded in a practical way to achieve the one-ness of mankind in its fold.

'Id al-Adha (1369 A.H.) at Woking.

The Festival, 'Id al-Adha (1369 A.H.), was celebrated at the Shah Jehan Mosque, Woking, on Saturday, the 23rd September, 1950. About one thousand guests participated in this celebration, which was marked by bright sunshine and absence of rain. The 'Id Prayers were preceded by a recitation from the Holy Qur'an by Mr. H. Satric in a very beautiful manner. Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, then led the congregation in the 'Id Prayers and delivered a very appropriate and interesting sermon. The Imam explained the significance of the word *Adha*, meaning "sacrifices", and narrated the origin of this Festival, which dates back to the time of the Prophet Abraham, and his willingness to sacrifice his son Ishmael when told in a vision to do so by God. God, of course, did not require the sacrifice of a human body, and told Abraham to sacrifice an animal as a token of his faith. The Imam remarked that similar gatherings were taking place all over the Muslim world, the largest of which was at Mecca, where many thousands of Muslims from all over the world had joined their Arabian brothers in the plain of 'Arafat, presenting a unique and wonderful picture of the levelling of all distinctions of race, colour and rank, all meeting together as members of one great family. Regarding sacrifice of animals, the Imam said that the Qur'an says: "There does not reach God their flesh nor their blood, but to Him is acceptable your piety and righteousness, or your being God-fearing and God-minded" (22:37). This verse of the Qur'an, the Imam observed, says explicitly that it is not our outward act of sacrifice which is needed: in other words, the laying down our own lives in the cause of truth and justice if and when needed. After the customary exchange of greetings which followed the prayers and sermon, all the guests were entertained to lunch, consisting of Pakistani pilau and curry. Once again, the Pakistan Air Trainees, who came from Halton and Cranwell R.A.F. Camps, gave their services to bring food to the guests at the tables. Many guests remained for the whole afternoon and had the opportunity of meeting their Muslim brethren from other parts of the world, and tea was served throughout the afternoon.

The Imam as the guest of the Moral Re-Armament Movement at Caux, Switzerland.

Dr. S. M. 'Abdullah, Imam of the Shah Jehan Mosque, flew on the 25th September, 1950, to Caux, Switzerland, in response to an invitation from the Moral Re-Armament Assembly at Caux, Switzerland. He stayed there for four days and had an opportunity not only of listening to various speakers but also of addressing the assembly, which consisted of about twelve to thirteen hundred persons. On Thursday, 28th September, he addressed this assembly. A resumé of his speech is given below.

Referring to his personal life, the Imam said that it was while he was on the teaching staff of a Pakistan college that he met "a great personality", Muhammad 'Ali, translator of the Holy Qur'an into English. From that time he devoted himself to the study of religion and Islam. He gave up his lucrative job and dedicated himself to the service of humanity. Later he was sent to Germany to take charge of the Berlin Muslim Mission in 1928. It was there, the Imam said, that he first met and studied Moral Re-Armament, then known as the Oxford Group, finding in it many ideas similar to his own.

Continuing his speech, the Imam stated that in 1946 he came to England as Imam of the Woking Mosque and had a further opportunity to come into contact with Moral Re-

Armament. Realizing that its ideology was founded on the same basic ideas as the Islamic faith, he got "more and more attracted towards this movement".

"My religion is based on the belief in the one-ness of God," he said, "not a God for the East or the West, but a God for the whole universe. The only thing we lack is the readiness in our own hearts and minds to let God speak to us. The thing we badly need is to disengage ourselves from our many idols of nation, race, etc., and see our problems not from our point of view, but in the light of what God wants us to do.

"The Muslim mind is trained towards the feeling of the presence of God. That is why I was attracted towards Moral Re-Armament."

Describing his impressions of Caux, he said: "One thing which struck me in all the speeches which have pronounced that the solution of divisions between management and labour, race and race, is to be found in a change in our minds and hearts and outlook on life. The Holy Qur'an says: 'God does not change a nation or a people until the individuals are themselves changed'. The badly needed thing in the world to-day is that change of attitude towards our fellow human beings and to the problems of the world. We generally see in other people something that is evil and within our own selves only what is good."

Continuing his train of thought the Imam said that when he first met Moral Re-Armament he heard what the Prophet Muhammad had also taught, that instead of looking around at what we could find in others, let us find where the evil was in our own hearts. In the opinion of the Imam that was the way we could really change ourselves.

Quoting from the Holy Qur'an, he said: "Don't claim perfection for yourselves. It is God Who purifies him whom He pleases".

"The most important thing I have noticed at Caux," he continued, "is that the moral standards and attention to God speaking to us are practised here. And in spite of many races and colours and people of different status — intellectuals and workers — all of them feel here as if they belong to a universal brotherhood. If we can create that in a small group, we can create it in a large group. I have noticed the same thing on a larger scale in Mecca, where half a million Muslims assemble every year.

"The organization and teamwork here should be an example to the world. If here 20 or 30 nationalities with all their differences can come together, unite and do teamwork, is it not possible to do it in the whole of the world? I can assure you that four hundred million Muslims are ideologically with you because we have got the same ideas."

While in Caux, he also had an opportunity of studying the Moral Re-Armament organization and the method of its work. His acquired experience would stand in good stead in the organization of our own institutions.

A lecture at the Woking Rotary Club.

Dr. S. M. 'Abdullah addressed the Woking Branch of the Rotary Club on Monday, the 9th October, 1950, consisting of a distinguished gathering of about forty persons.

The Imam first of all mentioned in brief the history of the Shah Jehan Mosque at Woking, as many people, in spite of their long residence in Woking, did not know the history and the background of this institution. He then proceeded to give an outline of Islam, and the propagation and dissemination of Islam in the Middle East, with special reference to India and Pakistan. The speech, lasting for about half an hour, was followed by an interesting discussion for another fifteen to twenty minutes.

Woking Muslim Mission's Activities.

At present seven weekly lectures and four Friday Congregational Prayers are held and conducted by the staff of the Woking Muslim Mission, besides regular religious instructions in the Qur'an and Hadith imparted to adults and children every Saturday and occasional lectures delivered at various places throughout the country. Islamic literature in the form of varied pamphlets, books, and copies of *The Islamic Review*, is distributed and disseminated throughout the world. The office of the Woking Muslim Mission has to deal with about one thousand letters every month, which shows the amount of work, which has increased during the past few months.

New Members of the World Brotherhood of Islam.

The following friends have of their free will joined the World Brotherhood of Islam :

Mr. F. Kaye, 61, Cross Lane, Primrose Hill, Huddersfield, Yorks ;

Miss Nicola Keith Thomas, The Rectory, Stock, Essex ;

Miss A. M. Byron, 26, Wroxham Gardens, Potters Bar Middlesex ;

Mrs. D. I. Bowling, 26, Wroxham Gardens, Potters Bar, Middlesex ; and,

Mr. T. H. R. Bowling, 26, Wroxham Gardens, Potters Bar, Middlesex.

Egypt

Vast Deposits Discovered in Aswan Region.

More than 100,000 tons of iron ore will be extracted annually from iron deposits in Egypt's Aswan region.

World-renowned experts, commissioned by the Egyptian Government, have estimated the Aswan deposits to be around 300,000,000 tons, half of which are located in shallow seams and therefore available for cheap extraction. Cost of installation and equipment has been estimated at approximately £12,000,000.

Andre Mercier, a French metal expert, has pointed out that the carrying out of this plan would give Egypt security in case of future import difficulties.

Mercier has pointed out to the Egyptian Government that as international conditions are not secure, and should anything occur to prevent imports, as was the case during the last war, they would be able to rely entirely on themselves, unaided by other sources. This consideration should outweigh all others.

Mercier also pointed out that exploitation of iron deposits should be tackled rapidly along with the steel industry, so that Egyptian industrialists might begin manufacturing automobiles and other machinery as well as heavy industries.

"On the evidence of the study I made last year and of the more recent survey which I have just completed, I am convinced that the steel industry is closely dovetailed to the progress and raising of the living standard of the nation. The index of the progress and prosperity of a people is measured by the amount of iron consumed.

"In France, every individual uses about 200 kilogrammes a year, in the United States the figure is 475 kilogrammes and in England 200 kilogrammes, while in Egypt it hardly exceeds 10 kilogrammes.

"Modern Egypt, in the full process of national awakening under the reign of her youthful king, has a pressing need for this industry which will create a new life — new in every respect."

Mercier added that if the iron deposits are speedily exploited and the steel industry set up, "Egypt will quickly stand on an equal footing with the world's most advanced nations".

Free Education is Arabian, not European Origin.

Dr. Taha Husain, Egypt's distinguished Minister of Education, refuted the idea that the newly adopted free education programme in Egypt had been borrowed from Europe. The Minister said : "Some people claim our free education plan in Egypt was introduced from Europe. May I remind you that free education is essentially of Arab extraction? Our schools were offering free education to students as long ago as the Middle Ages !

"When cultural intercourse between the Arab countries and the West began during the past century, education ceased to be free and become commercialized. Since then Europe has adopted free education while Egypt has returned to her original free educational status."

Dr. Taha Husain, who is famous throughout the Arab world as a writer, lecturer and scholar, also pointed out that although Egypt has a long and glorious tradition which must be preserved, new ideas must be sought and added to the culture of the country. He said it was customary among the Arabs of the early Islamic period to introduce the culture of other civilized countries and extract that which would enhance the old culture. It was this policy which helped the Arab civilization "to turn such light on the world and to serve as a bridge carrying culture from East to West, consequently aiding Europe to be what it is to-day."

Egypt's adoption of free universal education last spring became a central issue at the Arab States Cultural Conference held on August 22-27, 1950, in Alexandria. Free education policy by Egypt has created a demand for the same programme in other countries of the Middle East. In the Conference, over which he presided, Dr. Husain demanded that each Arab State recognized its obligation to educate all its citizens. His successful effort at inducing the Egyptian Parliament to pass the free education law will provide 12 years of free primary and secondary education for all who wish it.

Egyptian English Channel Swimmers.

Mr. Hasan 'Abdul Rahim, the 42 year old Egyptian who set a new world record in a chilly English Channel swim on August 22, 1950, was congratulated personally by King Farouk of Egypt.

King Farouk told Mr. Rahim and another champion swimmer, Maree Hassan Hamad, who finished the Channel race 10 minutes behind Mr. Rahim, that Egypt was "proud of them".

During the conversation which followed the two swimmers told the King they had decided to make a pilgrimage to Mecca to give thanks for their success. Thereupon His Majesty ordered the payment of their expenses from his own pocket. It was also announced later that the King had requested two houses be built for the winners.

Mr. 'Abdul Rahim, an army officer, set a record of 10 hours and 53 minutes. It was his third successful swim across the choppy English Channel.

Twenty-five swimmers began the race, sponsored by the London *Daily Mail*, but 12 dropped out before reaching half-way. Mr. 'Abdul Rahim, who was awarded £1,000 in cash, broke the 24 year old record of 11 hours and 5 minutes set by the Frenchman, Georges Michel.

The Egyptian Parliament has also awarded them £5,000/- each as a mark of appreciation for bringing fame to the name of Egypt.

Pakistan

Paper Mill.

The Government of Pakistan have sanctioned a scheme for the establishment of a paper mill in East Bengal, and orders for most of the machinery have been placed with manufacturers in the United Kingdom, the Continent, the United States of America, and Canada. A skeleton staff of engineers has also been deputed to the mill site and they are now busy. Arrangements are also being made for acquiring land required for the paper mill factory and colony. Except for some unforeseen event totally beyond the control of the Government, the paper mill is expected to go into production by the end of 1952.

Jute Mills.

The Central Government of Pakistan have decided to establish five jute mills, each of 1,000 looms capacity. Three of these are being set up at Narayanganj in partnership with the well-known business house of Messrs. Adamjee & Sons. Orders for machinery and other equipment for this have been placed. Similarly, arrangements for procurement of power plant are also nearing completion.

Building construction is in progress and it is expected that when the first instalment of machinery becomes available about January, 1951, erection will start. The first mill should be working, according to the present programme, by the middle of 1951, the second in 1952, and the third a year later. Apart from the above mills sponsored by the Central Government, three small jute mills are being set up by private parties.

Cotton Mills.

Two of the existing mills in Bengal are expanding their capacity by the installation of additional spindles amounting to 20,000. A new mill, the Ardarsha Spinning and Weaving Mills, Dacca, East Pakistan, is now under consideration. The Central Government have sanctioned a 50,000 spindles cotton textile mill by the Government of East Bengal, who are now engaged in completing arrangements for setting it up.

Six-Year Plan of Development.

The Government of Pakistan have drawn up a 6-year Development Plan which is estimated to cost Rs.2,600 m.

The programme includes agriculture, Rs.820 m.; transport and communications, Rs.530 m.; fuel and power, Rs.470 m.; industry and mining, Rs.490 m.; special capital (education, health, housing, Karachi water supply), Rs.200 m.; and technical training overseas and setting up of polytechnics, laboratories, etc., Rs.90 m.

The Government of Pakistan abolishes the sectional religious nomenclature amongst Muslims.

The Census Commissioner of Pakistan has announced that in the Census that is to take place in Pakistan in February, 1951, the Muslims of Pakistan will officially cease to be Sunnis, Wahhabis, Shi'ahs, Ahmadis, etc. In the column for religion, Muslims will be shown as Muslims. The old practice of specifying the various schools of thought and sections in Islam has been abolished.

Saudi Arabia

The Longest Oil Pipeline in the Middle East.

In November, 1950, came into operation the great 30-31 in. pipeline from Abqaiq in Saudi Arabia, half-way down the Persian Gulf, to Sidon on the Mediterranean.

This pipeline is the longest of the five actual or projected pipes which traverse the deserts of Arabia, Iraq and Syria to the Mediterranean coast. It is 1,070 miles in length, and the process of "filling the pipeline" involved 710,000 tons of oil.

The capital cost of the pipeline itself is some \$200 million,

or, say, at the present exchange rate, £70 million. The pipeline belongs to the Arabian American Company, which is controlled as to 30 per cent by Standard Oil of California, 30 per cent by Standard Oil of New Jersey, 30 per cent by Texas Co., and 10 per cent by Socony Vacuum Co.

The oil from the Saudi-Arabia field which will now flow through the Sidon pipeline has hitherto been passing through the Suez Canal, and has contributed substantially to the revenues of that great international transport monopoly.

Turkey

Progress in Turkish Highway Construction.

Turkey is actively engaged, in improving her roads. Excellent progress has been made on construction of the important highway linking the port of Iskenderun in south-eastern Turkey to Erzurum in the east.

About 9,500 miles of new highways have already been constructed to provide safe and speedy all the year round travel. This is part of the project to build some 14,300 miles of roads and highways in three 3-year stages.

A survey made in 1946 indicated that Turkey needed to build or repair about 125,000 miles of roads and highways, divided approximately as follows: 14,300 miles of state highways, 16,700 miles of provincial highways, and 94,000 miles of village roads. Sixty per cent of the provincial and 33 per cent of the village roads would be completed in the next four years.

Road-building activity in Turkey is in the hands of Turkish engineers and technicians, aided by modern United States highway construction equipment and expert advice. Maintenance work keeps pace with the road-building. A total of thirty-six garages and workshops for repairs and maintenance have been constructed at strategically located points.

A New Power Project.

A new power project to be completed in four years in Turkey under the Marshall Plan aid will consist of the building of a dam and power-house on the Sakarya River, near Sariyar, in north-western Anatolia. The installation will supply power to Istanbul, Adapazari, Ankara, Kirikkale, and other centres. The region to be serviced by the installation is Turkey's most developed and most densely populated area. With its coal fields and steel mills, the area consumes about 68 per cent of the total electric energy produced in Turkey. With the Sariyar power system in operation, there will be a saving of approximately 275,000 tons of coal each year.

Yugoslavia

The Abolition of the Veil.

A law prohibiting the wearing of the veil by Muslim women was passed by the People's Assembly of Bosnia-Herzegovina, one of the Federal Republics of Yugoslavia, in Serajevo on the 27th September, 1950. It was greeted by the deputies with cheering lasting 10 minutes. Later a large group of Muslim women entered the Assembly hall without their veils, which in Bosnia covered the whole face. The law comes into force on the 26th of October, 1950.

Muslims in Bosnia and Herzegovina, who number just under one million, were given 30 days in which to get used to the idea of their women without veils. From the 26th of October, 1950, veiling will be punishable with a maximum of three months' imprisonment or 20,000 dinars fine (about £140). Attempts to use force, threats, or blackmail to keep women veiled, "misuse of religious feeling" to this effect, or "in any other way spreading propaganda in favour of veils" are punishable with up to two years' hard labour or a fine of 50,000 dinars.

TWO POEMS ON PALESTINE

Rapine And Recognition

Introduction.

Below the reader will find two poems by two different poets, but both inspired by the same theme: the startling difference between the attitude of the West when Germany made aggression on Poland, and when the Jews made aggression on Palestine.

The first poem, "Arab Refugee Blues," recalls a poem written by W. H. Auden on the plight of the Jews driven from Germany by Hitler. This poem of Auden's was only one example of a world movement of sympathy for those victims of aggression. But to-day the newspapers and radio stations and cinemas which shed tears for exiled Jewry (who nevertheless took quite a deal of fur and diamonds with them), shed few tears for the 900,000 Arabs evicted by Jewish terrorism from their homes. Instead, this Jewish action is justified; for there are no Arabs in the British Parliament or the Congress of the United States of America or the Politbureau of Russia to remind the world of this horror, while the Jews have deafened the ears of the world with raucous propaganda and solicitations of sympathy.

Thus the peasants of Palestine, the new generation of educated men and women who acquired their education under most adverse circumstances, the skilled workers and craftsmen who were of the greatest help to the British Forces during the war and after — all these have now been expelled and scattered abroad, dispossessed and useless. The conscience of the United Nations shall not rest so long as these people are allowed to die of hunger and disease, while the aggressors glut themselves on the spoils. Perhaps when all the facts are known, the world will realize that in Palestine a crime has been perpetrated unequalled in savagery in the history of modern times.

The second poem, "Crusade in Reverse," deals with the un-Christian acceptance of Israel by Christian governments in the verse measure traditionally used for political poetry in English, the heroic couplet. The conviction behind the poem is a passionate one: that a Jewish victory in Palestine is not only a death-blow to one of the most progressive communities in the Arab World, but it is also only one stage in a vast movement on the part of the Jews to establish bases or colonies throughout the world from which their hegemony will be made secure. The rape of Palestine was necessary for Jews as they needed a secretariat, a centre, from which to co-ordinate their activities in Moscow, New York and London. It is significant in this connection that Russia and America, opposed on every other question, voted side by side, fervidly, for the recognition of Jewish conquest in the Middle East.

ARAB REFUGEE BLUES

Upon the hill it was a cold and dreary day
When Arab refugee to refugee did say:
When the Jews were persecuted you thought it was strange,
Why shouldn't they persecute you a bit for a change?
The Jews in ghettos had to live; elsewhere they were not free:
What does it matter if they force you now to live under a tree?

¹ The *alias* of a Jew in England. As a result of certain serious malpractices noticed in certain governmental departments, the British Government set up an enquiry in 1948. Stanley was found to be the moving figure in buying favours from some Government officials.

² One of the Junior Ministers in the British Cabinet whose name figured as one of those highly-placed Government officials who had become friendly with Stanley and whose friendship had been exploited by Stanley to secure illegal favours from other Government officials.

³ The *Protocols of the Elders of the Zion*, which disclose the designs of the Jews. The *Protocols* have been denounced by the Jews as forged documents.

If they're too fond of blowing up your house upon your head:
Never mind, they'll build on the debris a house for themselves
instead.

Europe, they say, has always raped and burn the Jew,
You mustn't complain if now he does the same to you.
If it's your land he takes, you ought to be glad
You know it was your life he could have had.
And if he takes your life, you may be sure
It's only to feed his brethren, who are displaced and poor,
On what you have. Besides, you're not of the Chosen Race,
You can't demand the pity they've secured in every place.
Poor Jews, they're always persecuted everywhere:
Not all their women can afford expensive fur.
Your oranges they simply have to appropriate,
The cotton shirt upon your back must share a similar fate.
How else can they, poor, poor dear Jews, survive,
To keep their white-washed culture of fear and hate alive?
If all your children die of hunger and disease,
And under leafless branches to death your wife may freeze,
Remember United Nations has kindly promised and said,
"You shall have tents, and some day we may send you bread."
For after all there is the Committee of Human Rights!
It will not allow you to die—except wholesale on January nights.

CRUSADE IN REVERSE

To-day there are tears in Heaven, smiles in Hell:
The Christian world has fawned on Israel.
The ghost of Lawrence stutters in his tomb,
But Stanley¹ fetes in Park Lane orchid-room:
As he bought Belcher,² so his nation buys,
With blandishments and threats, a bigger prize.
Thus everywhere where money lenders throng
Is heard the croak of yiddish triumph song.
Hard claw in claw in widdyshins they reel
With the drunk joy of those who safely steal;
Nor are their celebrations without cause;
Nor does a petty triumph glut their jaws:
With Arab blood a secretariat's made
On Asia's coast to bolster Jewish trade;
The place well chosen for its central site
Is made secure and permanent tonight.
New York and London with Jew millions each
Stretch rabbi hands to bless this chosen beach:
Already having sent its cruellest sons,
The Soviet sends its blessings, and its guns.
And on one issue Communists and banks
See eye to eye; and Russians vote with Yanks.
All Jews approve: "Our elders' choice vos vise.
This new migration vill vith lasting ties
Fasten our grapples on the enormous East,
Till ve exploit the greatest vith the least;
No more on Europe only need ve batten;
The world is ours from Cairo to Manhattan.
Japan and Persia flow into our mart,
And of our Empire Hind becomes a part.
So vot was voice an empty Protocol³
Is now achieved by Ike and Sam and Sol
And of our glory all the world is foll."
No wonder is there if such jubilation
Convulses all the international nation!
If the great psalm of victory expands
Wherever Jews grow rich in others' lands,

From Brooklyn's ghetto to Hawaiian sands.
 But shame for Britain when these gangs rejoice!
 No share for in their exultant noise!
 For to our friends who trusted us we've played
 The role of Judas — though we're not yet paid.
 The evicted Arabs starve on Moab's hills,
 In Tel Aviv her fingerprints are filed.
 And subtle Shertok⁴ issues new decrees
 While well-fed Jews loll on their windowsills,
 Grinning at crops for which they pay no bills.
 The Arab mother buries her dead child;
 Defining her and hers as absentees;
 And Jewish bailiffs her wrecked homestead seize.
 Two murdered sergeants both forgotten lie:
 The Jews design a London embassy.
 And moderate Jews announce: "If Britain shows
 Sincere repentance, our account will close.
 We love the Breetish liberals, God knows!"
 And one by one the *jewspapers* persuade:
 "Make friends with Israel — it will help our trade."
 Thus, broken pledges scattered in a drawer
 (Or in a desk, or in a room, or more),
 Great Britain, friend of Arabs, recognises
 As much as Israel from the Arabs prizes.
 And yet when Hitler seized on Danzig, they

Plunged all of Europe in a fire like hay.
 And when a few fat Jews were dispossessed
 A fit of anger seized the indignant West:
 All doors were open: Mayfair flats prepared
 To offer shelter to the Jews he spared.
 Is it that use of rifle and of thong
 When done by Jews to Gentiles is not wrong?
 Can we for Deir Yassin⁵ plead this excuse:
 The killed were Arabs, and the killers Jews?
 Is it for this Beigin⁶ is well feted
 While executed Streicher was cremated?
 True friends of Britain are not men who doze,
 And to her follies patriot eyelids close.
 True friends are such as constantly repeat:
 "A Jewish triumph is for us defeat.
 We have let down our allies, and betrayed
 Them to the Jews in this reverse Crusade.
 There still is time our Jewish *bonds* to break:
 Before we kiss like Judas, let us wake!"

⁴ The Foreign Minister of Israel.

⁵ Deir Yassin was the site of a village in the Jerusalem district whose entire population of men, women and children was massacred by the Jews.

⁶ Beigin is the head of the Stern Gang, and one of those chiefly responsible for that atrocity. He was recently feted in New York.

BOOK REVIEW

IRAN, PAST AND PRESENT, by Donald N. Wilber, Princeton University Press, Princeton, New Jersey, U.S.A., and Geoffrey Cumberlege, Oxford University Press, London, 1948. Price 16s., pp. 211.

To write a successful book about a country is no mean feat. The author has to consider his public, and if his book is meant to be popular, he must steer a middle course between the travel guide and the learned tome. In the book under review the author seems to have chosen the right road, for this book is by no means a mere guide of what to see in a country, and its moderate length brings it outside the scope of ultra-serious literature. Yet, there is nothing flippant or slap-dash about the book. The author has obviously first-hand knowledge of the country and, just as obviously, he likes it and its people.

Mr. Wilber has tackled the writing of this book with intelligence. His main theme is modern Persia, its ruling family, its government and its people, but he realizes that interesting as these may be, they are less than nothing to the average reader, unless they are swept in on a geographical and historical introduction. This he does skilfully with a short chapter on the physical characteristics of the country and a chapter of no less than 72 pages on its history. He then closes the introductory section with a short chapter on culture.

In a sense, this introductory section is the most interesting part of the book, as it deals with the permanent aspects of a country — its geography, its history and its culture, while the section called "Modern Iran" — by far the longest part of the book — is concerned with a period beginning in 1921 and ending with the writing of the book, historically speaking, a mere moment of time. Much of what is written in this section is already out-of-date, in the fast-moving times of to-day, but it is interesting in that it gives the reader a pretty comprehensive idea of a country which may soon be very much in the news owing to its proximity to Russia. However, the reader has described to him in fair detail the rise to power of the Pahlavi dynasty, the government of Iran, its resources and its people, also the part being played by foreign capital and experts in the development of the country.

To turn back to the introductory portion of the book, the reader will be struck by the fair manner in which it has been compiled. There is nothing in the book to lead one to believe that Mr. Wilber is a Muslim, yet in writing of Islam he exhibits an impartiality of outlook sadly lacking in many non-Muslim writers on the subject. For example, on page 37 Mr. Wilber writes: "Medina and Mecca were small towns owing their limited prosperity to their position along a main caravan route, and Mecca had been for some time the center of pagan cult worship and a place of pilgrimage. Upon this quiet scene appeared the Prophet Muhammad, born in 570. His great mission was not apparent until he had reached middle age, when the Qur'an was revealed to him, and his religion gained momentum slowly." Again, a few lines below, in writing of the Arab conquest of Iran, the author says: "The Arabs overturned governments which were in a state of corruption and decay and the hopes they held out to the great masses of the people of more equality and kinder treatment brought on a social and religious revolution. It is true, however, that there was no serious attempt at wholesale conversion to the Moslem religion other than the levying of a special poll-tax on non-Moslems." How refreshingly different from the description of the Prophet's message and the spread of Islam so often met with in non-Muslim writings!

Mr. Wilber does not overlook Iran's great contribution to the world of art, but he does no more than touch on this subject which is, in itself, so vast and important that it would need a book of its own. However, opposite page 84 there is a photograph of a very beautiful ewer and basin encrusted with precious stones, and this illustration alone is enough to convince one of the power of Persian art. There are other illustrations in the book. These consist of photographs of the country, towns and special buildings, and are well chosen.

To sum up: this book cannot be described as a very complete study of Iran, indeed it could, in itself, serve as an introduction of the subject to the serious student wishing to carry his studies further. However, the book is very readable, well thought out and written with great sincerity.

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WHAT OUR READERS SAY . . .

(The letters published in these columns are, as a rule, meant to be informative and thought-provoking in the interests of Islam. Nevertheless, the Editor does not take responsibility for their contents.)

THE LAWS OF THE QUR'AN

Mukharab Jung Street,
Station Road, Nampalli,
Hyderabad-Deccan,
India.

7th October, 1950.

Dear Sir,

It gives me great pleasure to write that *The Islamic Review* is doing praiseworthy service, not only to the Islamic World but also to the people in quest of peace and truth. This is an established fact that Islam has a most flexible democratic Constitution, giving full freedom in every walk of life to an individual and to society. Islam strongly supports the democratic way of life. Equality, liberty and fraternity are the basic principles of the Islamic Constitution. The Constitution, laws and rules of Islam are not the outcome of any human brain and mind, as we know to err is human. According to Islam it is the Almighty, the Creator of this Universe, who is the Lawgiver. The religion of Islam was sent by God through the prophets Abraham, Jesus Christ, Jacob, Moses and Muhammad (peace be on their souls!). The Islamic Constitution and laws are the same as preached in their preliminary form by the prophets Abraham, Jesus Christ, Jacob, Moses, and are completed through the Prophet Muhammad.

The Constitution and principles of Islam govern, guide and lead an individual in his daily routine of life and then place him in society as an element most refined in culture, character and conduct; highest spiritually, virtually and morally, supreme in benefaction, dealings and behaviour.

The Islamic Review, I am sure, has been throwing light on the various aspects and prospects of Islam, and thus imparted a great knowledge of the realities.

At present, I invite your kind attention to the following suggestions: the desirability of a publication dealing with the laws of the Holy Qur'an, showing how they can help individuals in producing a society composed of the best order, emphasising the aim and object of God in the creation of this Universe; an up-to-date compendium giving the figures of the census of the World of Islam and the activities of Muslims in all countries of the world.

I hope you will agree that the above-mentioned suggestions deserve an early notice.

Yours faithfully,
MUHAMMAD MUNIRUDDIN.

* * *

FASTING IN HIGHER LATITUDES

P.O. Box 678,
Cairo, Egypt.
20th September, 1950.

Dear Sir,

I read with interest the letter of Mr. 'Abdul Sahib Alwan in *The Islamic Review* for August, 1950, on "Fasting in Higher Latitudes". I feel sure the following hadith will help Mr. Alwan solve his problem, which I came across accidentally in *Majallat al-Azhar*, Cairo, Egypt, for Shawaral, 1369 A.H., Vol. 21, pp. 870-1. In *The Sahih* of Muslim, where mention is made of the events pertaining to *Dajjal* (Anti-Christ), we read: "Among his (Anti-Christ's) days, a day will be like unto a year of ours, a day like unto a month of ours, a day like a week. The Prophet (on whom be peace!) was asked, 'Then will the prayers of one day be sufficient in the day of Anti-Christ which is like a year?'

The Prophet said, 'No; estimate its measure by the measure of your day.' That is to say, measure the time for the times of the prescribed prayers, basing your measure on your day in which you perform them.

After quoting this hadith, the writer, *Subih al-Fazila* The Sheikh 'Abd al-Rahman Hasan, the Secretary of the Azhar at the Royal Palace of Egypt, remarks: "This is the principle of legislation for every kind of prescribed worship in Islam. And as fasting is one of the prescribed worships, it is evident that the measurement would be according to the times of the nearest country situated in the temperate zone."

This hadith makes it abundantly clear that the Muslims in England may fast the same number of hours as the Muslims, say, in Morocco, etc.

Yours sincerely,

H. H. KHAN.

* * *

Mahmudabad House,
Qaisar Bagh,
Lucknow, India.

20th September, 1950.

Dear Sir,

I was interested to read Mr. 'Abdul Sahib Alwan's letter, published in your issue for August, 1950, in which he has raised a question of *fiqh*. He wants to know what provision there is in the Islamic *shari'at* about breaking the fasts of Ramadhan in the higher latitudes, where, during summer, the day is nineteen hours long or more.

I am afraid that in trying to answer the question from the Holy Qur'an, 2:188, he has not made his point either clear or convincing. Does he imply that the words *Thumma atimmu al-Siyama ila'l-Laili* permit the breaking of the fast before sunset? If so, it is a queer interpretation, and can hardly be taken seriously, for, it would render the time of breaking the fast indefinite.

The difference between the Shi'a *fiqh* and that of the others on this point is a very minor one. The Sunnis break their fast when the first sign of darkness appears on the eastern horizon. The Shi'as wait a few minutes more, i.e., up to the time when the red glow of sunset disappears from the east and the first film of darkness passes overhead. Another sign of the time for breaking the fast is when the flying bats fly out of their resting places in search of food. But the Shi'as certainly do not wait until the end of twilight. This extra precaution taken by the Shi'as is warranted by the Quranic injunction contained at the end of the same verse: *tilka Hudud Allah; fala taqrabu-ha* — "these are the limits set by God, so do not draw near unto them". As for the duration of the fast in higher latitudes, I know as a Shi'a that my *fiqh* makes special exceptions and lays down express provisions on the basis of *ahadiith*. The *fiqh* of other schools may have some such provisions, but I do not know them.

My *fiqh* lays down the rule that in such places the fast may be observed for a full twelve hours. To my mind, this is a sensible rule, and it incidentally answers the other aspect of the question, viz., how is the duration of the fast to be determined when Ramadhan falls in the arctic winter, at a place where the night lasts for six months?

Yours fraternally,

MOHAMMAD AMIR HAIDER KHAN,
(Maharajkumar of Mahmudabad).

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